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THE COLLECTED WORKS OF RUDOLF STEINER

BECOMING THE ARCHANGEL MICHAEL'S COMPANIONS

Rudolf Steiner's Challenge to the Younger Generation

RUDOLF STEINER

Introduction by Christopher Bamford

Translated by René Querido

13 lectures, Stuttgart, October 3–15, 1922 (CW 217)

Rudolf Steiner presented these lectures to about a hundred German young people who hoped to bring Waldorf education into the culture of their time and for the future. Steiner stressed upon his listeners the great importance of “self-education” as a prerequisite to all other education. His was an attempt to guide the youth toward understanding themselves within the world situation.

Steiner showed how the stream of generations had been interrupted by eighteenth-century intellectualism, emphasizing that they would have to reject the general acceptance of impersonal social routine, dead intellectual thinking, and personal and social egoism. Steiner discussed the need, instead, for a form of education permeated by art and feeling, which brings inner nourishment that can grow throughout one's life. It was his view that, without such an education, society will not reach a future built on moral love and mutual human confidence—a truly human culture.

A previous edition of these lectures was entitled *The Younger Generation*. Includes an introduction and an index.

RUDOLF STEINER (1861–1925) became a respected and well-published scientific, literary, and philosophical scholar. He developed his earlier philosophical principles into an approach to methodical research of psychological and spiritual phenomena that has led to innovative and holistic approaches in medicine, philosophy, religion, education, science, agriculture, and the arts. He founded the General Anthroposophical Society, which has branches throughout the world.



“The younger generation is always faced with the dilemma of being heir to the old while about to become a guide for the new.... This cycle of lectures ‘to the younger generation’ speaks of a pathway to a Michaelic harvest for ears that have the goodwill to hear.”

—CARLO PIETZNER, author,
Aspects of Youth Guidance

ISBN: 9780880106092
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Dear Friend,

Steiner & Spirit celebrates Anthroposophy in all aspects of human and cosmic life. The depth and variety of knowledge that arises from more than a century of spiritual scientific study is in itself not enough; it must also be shared with other individuals. Some share their knowledge through study groups, some in ways that provide healthy food, holistic education, new forms of artistic expression, various therapies, and some through putting their insights into writing—which brings us to this issue of our catalog/magazine.



This year continues to be a very productive one for SteinerBooks. Just a few of our newest books include *two* from Torin Finser, one of our most prolific authors. The first, *Organizational Integrity*, shows “how to apply the wisdom of the body to develop healthy organizations; the second, *Silence Is Complicity*, calls on society to lift the restrictions on teachers as mandated by government efforts to standardize education. Another very interesting book is from Torin’s father, Siegfried Finser, the founder of the Rudolf Steiner Foundation (RSI)—*Money Can Heal: Evolving Our Consciousness*.

Other unique new books include *Star Wisdom and Rudolf Steiner* by David Tresemer; *The Hunter’s Trance* by Carl von Essen; *Experiences with the Dying and the Dead* by Claire Blatchford; *Camino Walk* by Marie-Laure Valandro; and many others.

We continue to add new titles to “The Collected Works of Rudolf Steiner,” the newest being *Esoteric Lessons 1904–1909*; “*Freemasonry*” and *Ritual Work*; and *Rosicrucianism Renewed*; as well as an updated edition of *From the History and Contents of the First Section of the Esoteric School*—with more are on the way before the end of the year.

The articles in this issue focus on youth, renewal, and gratitude. We begin with the conclusion to Christopher Bamford’s insightful introduction to *Rosicrucianism Renewed*, followed by “Thinking and Thankfulness” by Nathaniel Williams, who shows the connection between gratitude is in living thinking. Next are two short excerpts by Rudolf Steiner from the upcoming volume in the “Collected Works,” *Youth and the Etheric Heart*. We also bring our readers up to date on where we stand in our efforts to publish “The Collected Works of Rudolf Steiner.” A short excerpt follows from Marko Pogacnik’s upcoming book, *Sacred Geometry*, plus an invitation to study with him and his daughter Ana. And, finally, an article by Ernst Lehrs, in which he recalls the “Youth Course” of 1921 and his encounters with Rudolf Steiner.

We hope you enjoy and benefit from this issue. Let us know what you think; we always enjoy hearing from you.

All best wishes,

Gene Golligly

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RUDOLF STEINER’S VERSE FOR AMERICA

*Given to Ralph Courtney, a pioneer of
Anthroposophy in North America, this verse
for the American spirit speaks of the inner
unity
of human beings and of support from the
spiritual world for our efforts:*

May our feeling penetrate
into the center of our heart,
and seek, in love, to unite itself
with the human beings seeking the same goal,
with the spirit beings who—bearing grace,
strengthening us from realms of light,
and illuminating our love—
are gazing down upon
our earnest, heartfelt striving.

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NEW EDITION

FROM THE HISTORY AND CONTENTS OF
THE FIRST SECTION OF THE ESOTERIC
SCHOOL 1904-1914

Letters, Documents, and Lectures

Edited by Hella Wiesberger

Translated by John Wood

(CW 264)

This volume collects important texts, documents, and talks for those interested in exploring the development of Rudolf Steiner's teaching and for obtaining a glimpse into the advice and admonitions he offered to his earliest students. The reader gains a rare view of the birth of Anthroposophy out of late nineteenth-century Theosophy, as well as a clear picture of why Steiner could no longer work within the theosophical framework.

Of special interest is the documentation of the events leading up to the split between the Theosophical Society and the German Esoteric School under Steiner's leadership.

Included are exercises and advice given by Rudolf Steiner to his esoteric students and his early lectures and teachings concerning the "Masters" and their relationship to human evolution.

Includes introductory remarks by the book's original editor, Hella Wiesberger, and a new introduction by Christopher Bamford, as well as extensive notes, a bibliography, and an index.

This volume is essential for everyone who wishes to understand Anthroposophy and the development of the Anthroposophical Society out of Theosophy.

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AVAILABLE SEPTEMBER 2007



THE SUN MYSTERY & THE
MYSTERY OF DEATH AND RESURRECTION
Exoteric and Esoteric Christianity

Introduction by Christopher Bamford

Translated by Catherine E. Creeger

12 lectures, various cities, March-June

1922 (CW 211)

These lectures were given in 1922, midway between the end of World War I and Steiner's death in 1925. The first two lectures are a call to arms and a return to basics. Steiner speaks existentially and phenomenologically, building on descriptions of familiar experiences. He shows how the three states of consciousness (waking, dreaming, and dreamless sleep) have initiatory possibilities.

Next, he addresses the evolution of consciousness in relation to the universal significance of the Christ event. Through the resurrection, Christ entered earthly evolution; as a result, we see the world differently. Ancient humanity experienced "Not I but the divine spirit around me," whereas we can experience "Not I, but the Christ in me." Thus we reach the heart of this volume—esoteric Christianity.

To Rudolf Steiner, the foremost purpose of being human is to overcome death by uniting with the Christ. Human survival depends on the "enchristing" of the world. The purpose of Anthroposophy is to bring this reality into evolution for all.



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NEW IN 2007

ESOTERIC LESSONS 1904-1909
From the Esoteric School

Introduction by Christopher Bamford

Translated by James H. Hindes

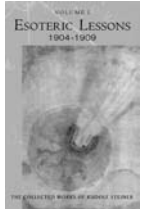
1904-1909 (CW 266/1)

To read this book is to be part of Rudolf Steiner's esoteric school, to experience the growth and development of Anthroposophy from within.

First, and most important, is practice. Most of us waste much time and energy on thoughts and feelings that go nowhere. Meditation, however, begins self-gathering. By controlling thoughts, one begins to form the "mental" (ether) body. By ordering memories, one works on the astral body. "We must make our life into a school for learning." Humility is the key; when the world becomes our teacher, we must become humble.

Throughout the lessons, Steiner moves between the "Christian-Gnostic" path and the Theosophical framework of the "Masters." Eventually, the work moves away from Blavatsky's template toward a deeper, more universal contemporary focus. Steiner reveals that, behind H. P. Blavatsky lies the wisdom of Atlantis, which must again come to life.

Here, Christian Rosencreutz, the Rosicrucians, and the "old" philosophers, or alchemists, gain importance. It was their purpose to bring this wisdom, now "enchristed," to the West.



ISBN: 0880106107

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APPROACHING THE MYSTERY OF GOLGOTHA

Introduction by Christopher Bamford
Translated by Michael Miller

10 lectures, various cities,
1913–1914 (CW 152)



For Rudolf Steiner and Anthroposophy, 1913 was a landmark year. In February, after more than a year of gestation, the first General Meeting of the Anthroposophical Society was held. In September, the Foundation Stone for the Goetheanum was laid in Dornach. The ground for Anthroposophy as we know it today was established.

Outwardly, these lectures begin to set the record straight. Inwardly, they try to establish a relationship of service to Christ and the spiritual worlds in accord with the spirit of the times, the Archangel Michael. For the first time, Rudolf Steiner reveals openly the need for a true “Michael School” and that he and Anthroposophy, the fruit of his spiritual research, are earthly representatives of Michael.

Christ and Michael are the explicit guiding lights of this collection, which itself represents a profound act of Christ-Michael service. With courage, devotion, and conviction, Rudolf Steiner, now free and independent, the “teacher” of his own “school,” sets about unveiling the truth and reality, as he knows it. Again and again, he returns to the sacrificial deeds of Christ—creative, sustaining, and enabling our humanity—before, during, and after Golgotha.

The teaching at the heart of this volume, as it is at the heart of the Christ, is selflessness: the overcoming of egotism and the primacy of the other.

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208 PAGES

NEW IN 2007

“FREEMASONRY” AND RITUAL WORK

The Misraim Service

Texts and Documents from the
Cognitive-Ritual Section of the Esoteric
School, 1905–1919

Introduction by Christopher Bamford

Translated by Paul Emberson

(CW 265)

Alongside the Esoteric Section, Steiner created the “Cognitive Ritual Section” connected to Masonic tradition, but independent and anthroposophically inspired. This volume contains the rituals, lectures, meditations, and other instructions Steiner gave. As he began to establish his esoteric mission, Steiner chose to connect his spiritual goals and efforts with the wisdom streams that had prepared the ground for his task. For the sake of conscience, gratitude, and continuity, he chose to acknowledge those who preceded him and to relate himself to them in a free, creative, conscious, and independent way.

Steiner understood that ritual is central, even necessary, as the essence of embodied spiritual work. He saw Freemasonry as the preeminent spiritual, non-sectarian, paradigm. He never “became” a Mason, but in 1905 the “Great Orient of the Scottish A & A Thirty-Three Degree Rite of the Order of the Ancient Freemasons of the Memphis-Misraim Rite” granted Steiner—based on his obvious, initiatory status—a patent to direct his own “order” under the name “Mystica Aeterna,” later the “Cognitive-Ritual Section” of the Esoteric School of the German Section of the Theosophical Society.

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AUTOBIOGRAPHY

Chapters in the Course of My Life:
1861–1907

Introduction by Christopher Bamford

Notes by Paul Marshall Allen

Written 1924–1925 (CW 28)

Steiner seldom spoke of himself personally, but his *Autobiography* offers a rare glimpse into some of the most intimate aspects of his inner life, personal relationships, and significant events.



This edition restores the original format of seventy chapters as written for the Goetheanum weekly newsletter. This is not merely a narrative of Steiner’s successes and failures, but the story of a soul possessed of a precise, probing scientific mind and a natural clairvoyant ability to see into the spiritual world. Though naturally clairvoyant, Steiner always recognized the integrity and importance of modern scientific methods, and thus he developed a modern discipline he named Anthroposophy, or spiritual science.

During the century that followed the events recorded in this autobiography, Rudolf Steiner’s insights have touched and enriched numerous areas of life in ways that continue to transform people’s lives in the twenty-first century.

This illustrated, revised, and updated edition was the first volume in The Collected Works of Rudolf Steiner—the series that will gradually collect all of Rudolf Steiner’s works in English translations.

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Available Again

A WAY OF SELF-KNOWLEDGE and The Threshold of the Spiritual World

Translated and Introduced by
Christopher Bamford

Written 1912 and 1913 (CW 16/17)

Part one, "A Way of Self-Knowledge," contains eight meditations that take the reader on a journey through human experience. Steiner offers ways to imagine and understand the physical body, the elemental (or etheric) body, the elemental world, the Guardian of the Threshold, the astral body, the I-body (or thought body), the nature of experience in suprasensory worlds, and ways of perceiving previous earthly lives.

Part two, "The Threshold of the Spiritual World," contains sixteen short chapters in which Steiner provides aphoristic thoughts on trusting one's thinking, cognition of the spiritual world, karma and reincarnation, the astral body and luciferic beings, how to recognize suprasensory consciousness, the true nature of love, and more.

The books included in this volume represent Steiner's most personal statements about his own spiritual path. He speaks directly from experiences of cognitive research and explorations.

This Collected Works edition contains a new introduction, a chronology of Rudolf Steiner's life, and an index.

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NEW IN 2007

ROSICRUCIANISM RENEWED

The Unity of Art, Science & Religion

The Theosophical Congress of Whitsun 1907

Introduction by Christopher Bamford

Translated by Marsha Post

13 lectures, various cities,
1907-1924 (CW 284)

The Congress of the Federation of the European Sections of the Theosophical Society was held in Munich at Whitsun 1907 and marked the emergence of Anthroposophy from Theosophy. Rudolf Steiner surprised some participants and dismayed others when he introduced the Rosicrucian path—a path of thinking and the unification of art, science, and religion into the greater theosophical tradition.

Surrounding the performance of Édouard Schuré's *Sacred Drama of Eleusis* in the meeting hall, were red draped walls and artistic representations of the apocalyptic and the planetary seals (reproduced in color plates in the book). With this seminal event, a new and decisive element entered the spiritual stream of the day. Also at this congress, Steiner laid the foundation of his idea for a building that, after several transformations, culminated in the Johannes-Bau (the first Goetheanum), in Dornach, Switzerland. He thus indicated the possibility and spiritual need for a new style of architecture and the importance of having a place dedicated to the performance of the mystery dramas. With this congress in Munich, Rudolf Steiner planted the seeds of Anthroposophy, or spiritual science, as we know it today.

Sixty-four-page color insert

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Available Again

A SECRET HISTORY OF CONSCIOUSNESS

GARY LACHMAN

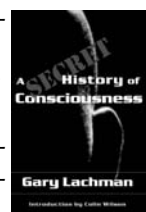
Introduction by Colin Wilson

For the last four centuries, science has tried to account for everything in terms of atoms and molecules and the physical laws they adhere to. Recently, this effort was extended to try to include the inner world of human beings. Gary Lachman argues that this view of consciousness is misguided and unfounded. He points to another approach to the study and exploration of consciousness that erupted into public awareness in the late 1800s. In this "secret history of consciousness," consciousness is seen not as a result of neurons and molecules, but as responsible for them; meaning is not imported from the outer world, but rather creates it. In this view, consciousness is a living, evolving presence whose development can be traced through different historical periods, and which evolves along a path to a broader, more expansive state. What that consciousness may be like and how it may be achieved is a major concern of this book.

Lachman concentrates on the period since the late 1800s, when Madame Blavatsky first brought the secret history out into the open.

GARY LACHMAN is the former bass player and composer for Blondie, the guitarist for Iggy Pop and the leader of his own groups, The Know and Fire Escape. He has written for the *Times Literary Supplement* and the *Literary Review*.

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THE BRIDGE BETWEEN UNIVERSAL SPIRITUALITY AND THE PHYSICAL CONSTITUTION OF MAN

RUDOLF STEINER

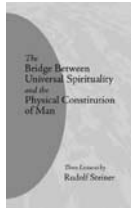
Translated by D.S. Osmond

3 Lectures, Dornach, December 17-19, 1920 (CW 202)

These lectures help the reader better understand the relationship between spirit and the physical organism. Lecture 1: "Soul-and-Spirit in Man's Physical Constitution"; lecture 2: "The Moral as the Source of World-Creative Power"; lecture 3: "The Path to Freedom and Love and Their Significance in World-Events."

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RUDOLF STEINER ON HIS BOOK THE PHILOSOPHY OF FREEDOM

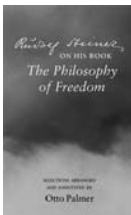
OTTO PALMER

Translated by Marjorie Spock

At the age of twenty-seven, Steiner was "beset by questions" of outer human life, whereas inner human nature had been revealing itself to him as a world of reality. In all his works, Steiner had relied on contemplation of that inner world, which led to writing *Die Philosophie der Freiheit*. His intention was to join inner and outer so that true inner work would lead to fully incarnating as human beings. The book that resulted became a pillar of anthroposophic practice and essential study for every student of inner development.

ISBN: 9780910142687

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SECRETS OF THE THRESHOLD

RUDOLF STEINER

8 lectures, Munich, Aug. 24-31, 1913 (CW 147)

Lecture 1 contains the first reference to eurythmy and deals with the fourth mystery play, "The Soul's Awakening." Lecture 2 discusses the necessity of Ahriman and Lucifer—they cannot be driven away but they must be balanced. Lecture 3: in the elemental world, the first condition is the ability to transform into a foreign being. Next, in the ascent from the elemental world to spirit, the sense world must be abandoned.

ISBN: 9780880101950

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TRUTH AND KNOWLEDGE

Introduction to
Philosophy of Spiritual Activity

RUDOLF STEINER

Written 1891 (CW 3)

This work, essentially Rudolf Steiner's doctoral dissertation, is an essential work in the foundations of spiritual science. In it, the epistemological foundations of spiritual knowledge are clearly and logically presented.

Originally published with *The Philosophy of Freedom* in a single volume, this work is fundamental to an understanding of that work (now published as *Intuitive Thinking As a Spiritual Path*) and to a more complete comprehension of the philosophical basis of Steiner's spiritual science.

ISBN: 0893452122

PAPERBACK
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THE ESSENTIAL STEINER

Basic Writings of Rudolf Steiner

ROBERT McDERMOTT, EDITOR

Here is an accessible introduction to the essential works of Rudolf Steiner. Robert McDermott offers selections from sixty books, showing the extraordinary range, vision, and power of his thinking.

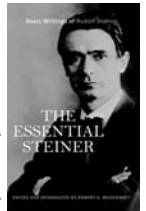
The book begins with an overview of Steiner's life and work, from childhood and education to his work as a natural scientist, philosopher, scholar, educator, artist, interpreter of culture, and clairvoyant seer. Steiner is placed in the context of major Western traditions of thought, exploring the reasons why such a genius has remained so little known to the broader public.

Selections from Steiner's writings are presented in five chapters with introductory commentaries. These include "Knowledge, Nature, and Spirit" (early writing from 1894 to 1904); "Spiritual Anthropology" (Steiner's theory of human nature); "Historical Vision" (Steiner's interpretation of history); "Esoteric Christianity"; and "Society and Education."

ROBERT McDERMOTT has served as president of the New York Center for Anthroposophy and Rudolf Steiner Institute and as chair of the board of Sunbridge College and Rudolf Steiner College. He was a member of the council of the Anthroposophical Society in America and is the founding chair of the board of the Sophia Project, an anthroposophic home in Oakland, California, for mothers and children at risk of homelessness. He is the author of several books.

ISBN: 9781584200512

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ANTHROPOSOPHY (A FRAGMENT)
A New Foundation for the Study of
Human Nature

RUDOLF STEINER

Introduction by Christopher Bamford

Translated by Catherine E. Creeger

& Detlef Hardorp

Written 1910 (CW 45)

Although fragmentary, this key work on Anthroposophy is of enormous importance—a work whose time has finally arrived. It takes the first steps toward developing a true psychology of spirit, using a phenomenological approach to the human senses, the life processes, “I” experience, the human form, and our relationship to higher spiritual worlds. Steiner struggled to express the concepts related in this book, since many of the terms used in neurology, psychology, and cognitive studies did not yet exist in 1910.

Anthroposophy takes the middle way, between anthropology and theosophy, studying human beings as they present themselves to physical observation while deriving indications of the spiritual foundations of phenomena through a process of “phenomenological intensification.” The results of this intensification are extremely important and constitute the first steps toward a truly cognitive psychology.

Included are an introduction by neurologist Dr. James Dyson, an anthroposophical doctor; a foreword by Robert Sardello, co-founder and co-director of The School of Spiritual Psychology; and a translator’s preface by Detlef Hardorp.

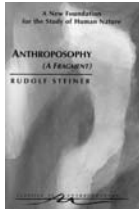
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THE EFFECTS OF ESOTERIC DEVELOPMENT

RUDOLF STEINER,

Introduction by Christopher Bamford

10 Lectures, the Hague; March 20–29,

1913 (CW 145); 1 lecture, Berlin

February 3, 1913

On February 3, 1913, the first General Meeting of the newly formed Anthroposophical Society was convened in Berlin. Six weeks later, in Holland, Rudolf Steiner spoke for the first time to an anthroposophic audience in a detailed, intimate way about individual esoteric training and the subtle effects of spiritual development on every level of one’s being.

Beginning with questions regarding the body’s experience of food and drink—meat, coffee, alcohol, and so on—he lays out the progression of anthroposophic spiritual inner work, up to direct perception of “Paradise” and the Holy Grail. He discusses the role of human beings in our evolution that takes place between the forces of Lucifer and Ahriman.

Included is Steiner’s important lecture “The Being of Anthroposophy,” which this volume introduces to the English-speaking world. This edition also includes Steiner’s “introductory words,” previously available only as an unpublished German typescript.

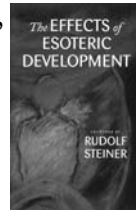
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PAPERBACK

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THE TIME IS AT HAND!

The Rosicrucian Nature of Goethe’s
Fairy Tale of the *Green Snake and the
Beautiful Lily* and the
Mystery Dramas of Rudolf Steiner

PAUL MARSHALL ALLEN

& JOAN DERIS ALLEN

In 1795 Johann Wolfgang von Goethe produced his tale of tales—The fairytale of “The Green Snake and the Beautiful Lily,” an extraordinary masterwork that is unique among Goethe’s works. An initiatory fable of transformation, the tale arose out of the Rosicrucian, alchemical impulses that play an important role in *Faust* and Goethe’s other writings. Among those influenced by it was Rudolf Steiner, whose mystery dramas employ similar themes.

The authors begin by placing the fairytale against the background of Goethe’s life and cultural setting. They then discuss its importance in the development of Steiner’s spiritual science. Finally, they describe its visual language, profound mystical insights, and relevance for us today.

The book includes Carlyle’s classic translation of the tale and illustrations, plus Steiner’s essay on its inner meaning. The authors offer a positive look at the possibilities of the twenty-first century. They view Goethe’s fairytale as fully relevant to our time, just as it was when Goethe first wrote it.

PAUL M. ALLEN and JOAN DERIS ALLEN also wrote *Fingal’s Cave, the Poems of Ossian, and Celtic Christianity* and *Francis of Assisi’s Canticle of the Creatures*.

ISBN: 0880104007

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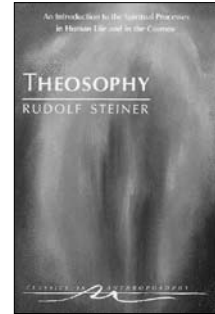
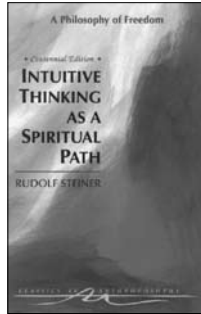
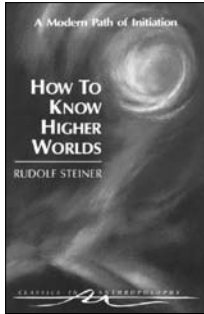
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Rudolf Steiner's Foundational Works

Rudolf Steiner considered several of his written works fundamental to the recovery of human dignity, freedom, and wisdom. These foundational books contain the essence of his teachings.



HOW TO KNOW HIGHER WORLDS A Modern Path of Initiation

Translated by Christopher Bamford

Written 1904–1905 (CW 10)

T*his* is the classic account of the modern Western esoteric path of initiation made public by Steiner in 1904. He begins with the premise that “the capacities by which we can understand the higher worlds lie dormant within each one of us.” Steiner carefully and precisely leads the reader from the cultivation of the fundamental soul attitudes of reverence and inner tranquility to the development of inner life through the stages of preparation, illumination, and initiation. He provides practical exercises of inner and outer observation and moral development. By patiently and persistently following his guidelines, new “organs” of soul and spirit begin to form, which reveal the contours of the higher worlds thus far concealed from us.

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INTUITIVE THINKING AS A SPIRITUAL PATH A Philosophy of Freedom

Introduced by Gertrude Reif Hughes

Translated by Michael Lipson

Written 1894 (CW 4)

O*f all* Steiner’s works, this is the one he believed would have the longest life and the greatest spiritual and cultural consequences. This seminal work asserts that free spiritual activity—the human ability to think and act independently of physical nature—is the appropriate path for people today who wish to gain true knowledge of themselves and the universe. This is not abstract philosophy; it is a warm, heart-oriented guide to the practice and experience of “living thinking.” Readers will not find abstract philosophy here, but a step-by-step account of how a person may come to experience living, intuitive thinking—“the conscious experience of a purely spiritual content.”

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THEOSOPHY

An Introduction to the Spiritual Processes in Human Life and in the Cosmos

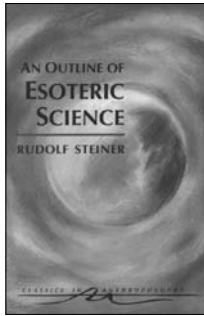
Translated by Catherine E. Creeger

Written 1904 (CW 9)

A*key work* for anyone looking for a solid foundation in spiritual reality. Steiner presents a comprehensive understanding of human nature—from the physical body and the soul to our central spirit being. He also provides an extraordinary overview of the laws of reincarnation and karma and the various ways we live within the three worlds of body, soul, and spirit, describing the path of knowledge through which each of us can begin to understand the marvelously harmonious and complex worlds of soul and spirit.

Theosophy is the work by Rudolf Steiner that one should read first for a real understanding of the truths behind Anthroposophy.

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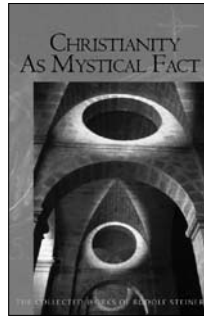
AN OUTLINE OF ESOTERIC SCIENCE
Translated by Catherine E. Creeger
Written 1910 (CW 13)

This masterwork of esotericism places humankind at the very heart of the vast, invisible processes of cosmic evolution. When we use the term “natural science,” don’t we mean that we are dealing with human knowledge of nature?

In this essential work of spiritual science, we see how the creation and evolution of humanity is embedded in the heart of the vast, invisible web of interacting cosmic beings, through whom the alchemical processes of cosmic evolution continue to unfold. Included are descriptions of the various bodies of the human being, their relationship to sleep and death, and a detailed, practical guide to methods and exercises, including the “Rose Cross Meditation,” through which we can attain initiation knowledge.

Perhaps most remarkable and revolutionary of all is the central function that Steiner allots to the Christ and his entrance into earthly evolution through the Mystery of Golgotha.

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CHRISTIANITY AS MYSTICAL FACT
And the Mysteries of Antiquity
RUDOLF STEINER

Introduction by Christopher Bamford
Translation, preface & notes by Andrew Welburn
Afterword by Michael Debus
Written 1902 (CW 8)

During the fall and winter of 1901–1902, Steiner gave a series of lectures called “Christianity as Mystical Fact” to members of the Theosophical Society. The lectures were rewritten and issued as a book later that year. They mark a watershed in the development of Western esotericism.

This is a foundational work—in Steiner’s own development, in that of Western esotericism, and for our understanding of the Christ event. Readers will find the evolutionary development from the ancient Mysteries through the great Greek philosophers to the events portrayed in the Gospels.

Included are an informative introduction and annotated notes by Andrew Welburn and an afterword by Michael Debus, a priest of the Christian Community, who summarizes the book and places it in context.

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OTHER EDITIONS OF
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KNOWLEDGE OF THE HIGHER WORLDS
AND ITS ATTAINMENT

Trans. George Metaxa, revised by Henry Monges & Lisa D. Monges
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KNOWLEDGE OF THE HIGHER WORLDS
How Is It Achieved?

Trans. John Davy, & D. S. Osmond
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THE PHILOSOPHY OF SPIRITUAL ACTIVITY
Trans. William Lindeman

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THE PHILOSOPHY OF FREEDOM
The Basis for a Modern World Conception
Trans. Michael Wilson

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THEOSOPHY
An Introduction to the Supersensible
Knowledge of the World and the
Destination of Man

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OCCULT SCIENCE
An Outline

Trans. George & Mary Adams
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The Fundamentals of Anthroposophy

NEW

THE ESOTERIC SIGNIFICANCE OF SPIRITUAL WORK IN ANTHROPOSOPHICAL GROUPS And the Future of the Anthroposophical Society

SERGEI O. PROKOFIEFF

Prokofieff outlines the three stages of heavenly preparation of Anthroposophy: the spiritual thunderstorm; the Michael School in the Sun sphere; and the imagination-based cultus in the spiritual word nearest the Earth. They involved the nine spiritual hierarchies, associating them with the karma of the anthroposophic movement.

The author elaborates the tasks of the Anthroposophical Society and connects these with the spiritual hierarchies, the Michael movement, the Grail mysteries, the work of new Group Souls, and the Foundation Stone Meditation. He shows that, esoterically, the General Anthroposophical Society was created so that human beings could learn to work with the gods.

This is a vital booklet for those who care deeply about the future of the Anthroposophical Society.

SERGEI O. PROKOFIEFF wrote his first book, *Rudolf Steiner and the Founding of the New Mysteries*, while living in Soviet Russia. After the fall of Communism, he helped establish the Anthroposophical Society in Russia. He is a member of the Executive Council of the General Anthroposophical Society.

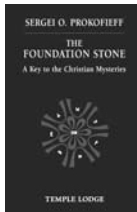
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THE FOUNDATION STONE MEDITATION

RUDOLF STEINER

Introduction by Michael Wilson

*3 English translations & the original
German (CW 260)*

"The Foundation Stone Meditation" is central to the inner life of many students of Rudolf Steiner's work. First presented during the reestablishment of the Anthroposophical Society at the Christmas Conference of 1923, it is a powerful and penetrating meditative text that many consider to be a key to the spiritual mysteries of our time.

This budget-priced, pocket version features three alternative translations (by George Adams, Pauline Wehrle and Richard Seddon), along with the original German verses.

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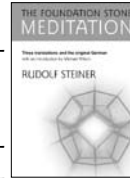
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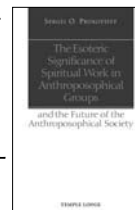
THE FOUNDATION STONE MEDITATION

A Key to the Christian Mysteries

SERGEI O. PROKOFIEFF

Translated by Maria St. Goar

Rudolf Steiner outlined the essence of the "Foundation Stone Meditation" as spoken by him "out of the will of the spiritual world," and as "verses heard from the Cosmic Word." Owing to its spiritual and mantric form, the text of this meditation represents an archetype and is thus a key to the most diverse areas of world and human existence. Depending on "which spiritual portal is opened with this key," explains Prokofieff, "one arrives at one result or another, and one and the same line of the meditation becomes a reply to the most varied questions."



The author applies this method in this work and, in the process, illuminates and opens up many dimensions of spiritual science. His research embraces, among other aspects, the relationship of the "Foundation Stone Meditation" to the being Anthroposophia, the spiritual hierarchies, human karma, the Rosicrucian, Michaelic and Grail streams, the Mystery of Golgotha, the two Jesus children, the three spiritual sources of Anthroposophy, and even the Constitution of the General Anthroposophical Society.

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THE FOUNDATION STONE / THE LIFE, NATURE & CULTIVATION OF ANTHROPOSOPHY

RUDOLF STEINER

This volume brings together two classics: "The Foundation Stone" and "The Life, Nature, and Cultivation of Anthroposophy." The first contains Steiner's comments on "The Foundation Stone Meditation," made during the reestablishment of the Anthroposophical Society at the Christmas Conference, 1923-1924. "The Foundation Stone Meditation" is central in the meditative life of many students of spiritual science.

Part two, "The Life, Nature, and Cultivation of Anthroposophy," contains Steiner's letters to members of the society following the Christmas Conference. They contain thoughts and guidelines regarding the Anthroposophical Society and its members' conduct in the world.

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THE FOUNDATION STONE

WILLEM ZEYLMANS VAN EMMICHOVEN

During the Christmas Conference to reestablish the Anthroposophical Society, Rudolf Steiner presented the "Foundation Stone Meditation." The author was present and lived intensively with the meditations for the next thirty years. Gradually, he made people aware of the seminal forces in the meditation. His book has inspired generations of students of Anthroposophy.

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AT HOME IN THE UNIVERSE

Exploring Our Suprasensory Nature

RUDOLF STEINER

5 talks, *The Hague Nov. 13-18, 1923*
(CW 231)

Introduction & Afterword
by Paul Margulies

The key to being at home in the universe is to comprehend the significance of our individual lives on Earth and after we leave the physical world. Steiner describes our journey after death and its consequences for our future. He shows us how our character and actions on Earth affect us after we die and how those experiences shape our next physical life. Includes exercises that help us explore our suprasensory human nature, so that we can begin to act more consciously by recognizing the real nature of morality and the consequences of our present lives.

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THE ARCHANGEL MICHAEL

His Mission and Ours

RUDOLF STEINER

Selected by Christopher Bamford

In 1879, the Archangel Michael resumed direction of earthly evolution. Steiner articulated Michael's hope for humanity and his future tasks: the development of courage, the affirmation of individuality, the transformation of knowledge, perception of nature and the cosmos, the creation of a true world culture, and cognition of Christ.

Includes early lectures about the event of 1879, Michael and Christ, Michael as Archangel and Time Spirit, and Michael and the fall of the spirits of darkness. Also includes "The Mission of the Archangel Michael," a selection from the "Michael Letters," and an extract of Steiner's last address.

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APPROACHES TO ANTHROPOSOLOGY

RUDOLF STEINER

2 lectures, *Basel, Jan. & Oct. 1916*
(CW 35)

An excellent introduction to spiritual science. Steiner states that Anthroposophy is neither spiritualism nor a revival of ancient esoteric teachings, but a genuinely modern spiritual teaching for Western humanity, using scientific methods to investigate spiritual realities by awakening higher perception.

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ANTHROPOSOLOGY IN EVERYDAY LIFE

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Facing Karma
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RUDOLF STEINER

Four of Steiner's best-loved lectures are collected in this book—perhaps the most accessible presentations of Anthroposophy available in English. With its many practical exercises, mantras, and meditations, this book is a fundamental introduction for anyone beginning or needing encouragement along the path of inner development.

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THE BATTLE FOR THE SOUL

The Working Together of Three Great Leaders of Humanity

BERNARD LIEVEGOED

Lievegoed shares his thoughts about three spiritual streams in human evolution led by Rudolf Steiner, Christian Rosenkretz, and Manu. He explores their karmic connections and past lives, how these spiritual streams are active today, and the spiritual challenges we will face in the future.

BERNARD LIEVEGOED was a distinguished physician, educator, and industrial psychologist.

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NEW

WHAT IS ANTHROPOSOPHY?

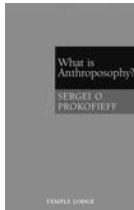
SERGEI O. PROKOFIEFF

Translated by S. Blaxland de Lange

Prokofieff presupposes the reader's familiarity with the basic principles of Anthroposophy and focuses on the central Christological insights that make up the core of Rudolf Steiner's philosophy.

This book reflects one person's efforts to build a connection to Anthroposophy. In his preface, Prokofieff states: "As soon as we comprehend Anthroposophy as something living, we are concerned not merely with defining it intellectually but, rather, with developing a real relationship to it." He continues, "The content [of this book] will probably reveal more about the author and his relationship to Anthroposophy than about [Anthroposophy] itself, for its nature is basically beyond description and consequently evades any purely intellectual definition."

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WHAT IS ANTHROPOSOPHY?

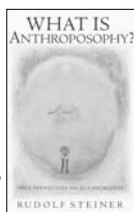
Three Spiritual Perspectives on Self-Knowledge

RUDOLF STEINER

Introduction by Christopher Bamford

3 lectures, July 20–22, 1923, Dornach (CW 225)

These lectures explain why the path of Anthroposophy "unites what is spiritual in the human being with what is spiritual in the universe." Steiner describes what happens when we die, showing the relationship between our physical



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life on Earth and the etheric, astral, and spiritual life of the cosmos. He also explains how physical lives are completely interwoven with cosmic existence, and how the "missing links" in evolution are spiritual in nature. He demonstrates the shallow soullessness of mainstream psychology and points out that the idea of the soul has been lost.

In the third lecture, Steiner considers our three states of being—waking, dreaming, and sleeping—and describes what happens in these conditions and how each is connected with our lives as physical, psychic, and spiritual beings.

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LOVE AND ITS MEANING

IN THE WORLD

RUDOLF STEINER

Introduction by Christopher Bamford

This collection gathers all of Rudolf Steiner's main lectures and writings on love—from earthly love to the nature and function of spiritual love. Chapters include "The Division of the Sexes"; "Lucifer and Christ"; "The Mission of Reverence"; "The Buddha's Teaching of Compassion and Love"; "Faith, Love, and Hope"; and the title lecture, "Love & Its Meaning in the World." Also included as an epilogue: "I-Feeling, the Soul's Capacity to Love, and Their Relationship to the Elemental World."



THE MEANING OF LIFE

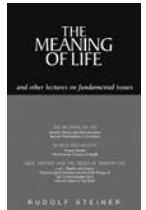
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RUDOLF STEINER

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What is the meaning of Life? Steiner discusses this ancient enigma with directness, offering profound and enlightening answers. He speaks on health, reincarnation, destiny, luck, and the trials of modern life. The variety of topics address practical and fundamental issues facing us in our modern lives: growth, decay and reincarnation; human participation in evolution; illusory illness; the feverish pursuit of health; luck; psychological distress and the birth pangs of the consciousness soul and how to listen to the spirit.

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MATERIALISM AND THE

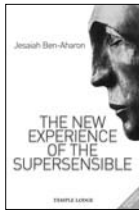
TASK OF ANTHROPOSOPHY

RUDOLF STEINER

17 lectures, Dornach, Apr.–June 1921 (CW 204)

In terms of human consciousness, Steiner says that the world ended in A.D. 300, when it became impossible to find spirit in nature. Since then, we have been living in an increasingly spiritual world on a disintegrating, dying Earth. Steiner shows a way out of today's blind materialism and toward new spiritual perception and knowledge, which is the only way that we will find the Christ in our time.

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**EXPANDED
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**THE NEW EXPERIENCE OF
THE SUPERSENSIBLE**
JESAIHAH BEN-AHARON

According to Rudolf Steiner, the greatest spiritual event of our time is the renewal and reawakening of our human suprasensory relationship to the higher spiritual worlds. The force that leads to this development is called the “Christ impulse” by Anthroposophy.

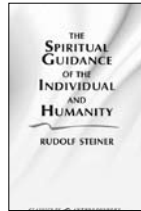
New, naturally endowed suprasensory faculties have allowed people increasingly to experience and perceive, through grace, the great spiritual force of the Christ impulse. This is said to be a “natural” initiation, we hear increasingly of such experiences. Today, the healthy approach to these “natural” phenomena requires us to comprehend suprasensory experiences with full awareness and clear thinking.

This book builds an all-important bridge between the naturally given suprasensory experience and its conscious cognition.

This new paperback edition adds a new introductory chapter.

DR. JESAIHAH BEN-AHARON is a founder of Global Network for Threefolding, Activists for Israeli Civil Society, and of a School for Spiritual Science. He also cofounded Kibbutz Harduf (1980), where he lives. He is the author of several books.

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BACK IN PRINT
**THE SPIRITUAL GUIDANCE OF THE
INDIVIDUAL AND HUMANITY**
Some Results of Spiritual-Scientific
Research into Human History and
Development

RUDOLF STEINER

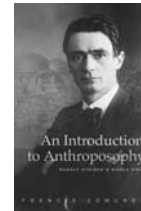
*Introduction by Hilmar Moore
Translated by Samuel Desch*

*Written 1911, from 3 lectures,
Copenhagen, June 1911 (CW 15)*

Rudolf Steiner begins this work by pointing to our awareness of a second self that guides us through life. It guides us as infants and children as we attain vertical balance in space, learn to communicate in community, and begin to think in the world. Through this initial wisdom (which is still connected to the spiritual hierarchies) we enter the physical realm and then, as we grow, we exchange it for self-awareness and memory.

Steiner suggests that wisdom is connected with the “higher self” of humankind that lived in Jesus between his baptism and the Crucifixion. Even if there were no Gospels to tell us of the Christ, we can know of it through human nature. Looking within ourselves and at human history, we are able to understand the spiritual guidance of humanity and human beings. Christ’s sacrifice for humanity is only part of the cosmic, spiritual participation of beings of every level and kind in human evolution.

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AN INTRODUCTION TO ANTHROPOLOGY
Rudolf Steiner’s World View
L. FRANCIS EDMUNDS

Francis Edmunds’ introduction—revised and updated—covers the fundamental aspects of Steiner’s philosophy, beginning with a brief outline of his life. Edmunds describes spiritual science as a “way to higher knowledge” and outlines the threefold human being. He also delves into the secrets of human evolution and history, the fundamental elements of child development, and numerous other aspects of Steiner’s vast teachings.

This is a warm and clear introduction to Anthroposophy that will prove valuable to anyone who wants a better understanding of Rudolf Steiner’s work.

L. FRANCIS EDMUNDS began his studies as a medical student, but the driving force in his life was a quest for insight into the nature of the human being. This journey led him to Anthroposophy and his vocation as a teacher. In 1962 he founded Emerson College, an adult educational establishment based on Rudolf Steiner’s work. He traveled and lectured extensively around the world, and authored the perennially popular *Introduction to Steiner Education*. Francis Edmunds died in 1989.

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COSMIC MEMORY

The Story of Atlantis, Lemuria,
and the Division of the Sexes

RUDOLF STEINER

Introduction by Paul Marshall Allen

Written 1904-1908 (CW 11)

In the best tradition of ancient wisdom literature, *Cosmic Memory* reconstructs, from the akashic record, events that span the time between the origin of the Earth and the beginning of recorded history. This spiritual research includes a profound investigation of the origins, achievements, and fate of the Atlanteans and Lemurians—the remarkable “root races” that developed the first concepts of good and evil, manipulated natural forces, laid the foundation for human legal and ethical systems, and defined and nurtured the distinctive yet complementary powers of men and women that brought humankind, many centuries ago, to its highest artistic, intellectual, and spiritual attainments.

Through this discussion of our true origins, *Cosmic Memory* offers a genuine foundation for our lives, allowing us to realize our real value, dignity, and essence. The reader is shown our human connection with the world around us as well as our highest goals and true destiny.

This is a key volume for understanding Rudolf Steiner's early development as a Theosophist and how his ideas, terminology, and formulations during that time fit into the development of his anthroposophic epistemology and Christology.

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THE SPIRITUAL FOUNDATION OF MORALITY

Francis of Assisi & the Christ Impulse

RUDOLF STEINER

Translated & introduced
by Malcolm Gardner

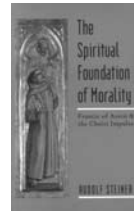
3 lectures, Norrköping,
May 28-30, 1912
(CW 155)

Originally, morality was a gift of the gods and part of human nature, but errors, deviations, and a “fall” have occurred in human evolution. However, something divine still underlies human nature. Rudolf Steiner, using Francis of Assisi as an example, shows the sources for reclaiming living morality.

In ancient times, some version of the caste system ruled. Then the Buddha came with his teaching of equality and compassion. This teaching was particularly suited to Europe and, as a result, on the shores of the Black Sea “some centuries into the Christian era,” an esoteric school was established in which the Buddha's teaching was interwoven with the Christian impulse. Consequently, two streams flowed from that school: a more Buddhist stream of equality and friendliness, and a stream of Christic morality. Francis came from the latter. Steiner describes how the spirit world was connected with his appearance in the world.

Francis exemplifies morality as the middle path, as his warrior nature was transformed into mercy, compassion, and love. Steiner shows the transformation of the virtues through the evolution of consciousness and Christ's incarnation and the Mystery of Golgotha. Since then, true morality works to build up Christ's being.

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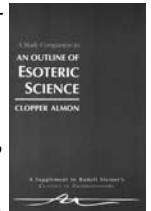
A STUDY COMPANION TO AN OUTLINE OF ESOTERIC SCIENCE

CLOPPER ALMON

The author, a long-time student of *An Outline of Esoteric Science*, guides the reader, step-by-step, through one of Steiner's most difficult works.

Almon's commentary is keyed by paragraph number to the text, with themes and brief summaries of the main points; review questions; discussion questions; and observations on the text.

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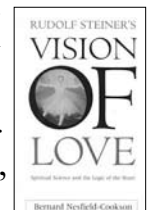
RUDOLF STEINER'S VISION OF LOVE Spiritual Science and the Logic of the Heart

BERNARD NESFIELD-COOKSON

In this book, Bernard Nesfield-Cookson shows how Steiner's vision of love, the transformative power brought by Christ, unites the forces of the human head and heart, leading to the spiritual awakening of humankind.

The author gathers references to the “logic of the heart” from throughout Steiner's work and encapsulates what he revealed about the meaning of love. And he shows the supreme importance of the greatest of all acts of love - the Mystery of Golgotha.

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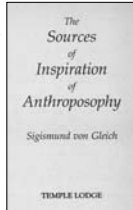


THE SOURCES OF INSPIRATION OF ANTHROPOSOPHY

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4 lectures, Vienna, Sept.–Oct. 1923
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These lectures were given during Steiner's first visit to London after the formation of the Anthroposophical Society in 1913. Steiner speaks of a new kind of autumn festival, Michaelmas. Steiner introduces a theme he expanded on in *The Four Seasons and the Archangels*.

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RUDOLF STEINER

7 lectures, Dornach, Sept. 10–16, 1915
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Occasioned by a scandal involving people influenced by psychoanalysis, these lectures are Steiner's comprehensive assessment of Freud's work and psychoanalysis as a whole.

Steiner shows that our physical life, including human sexuality, has spiritual roots and that looking to sexuality to explain human behavior is misdirected. He also makes clear that being part of any spiritual community entails special responsibilities and a new way of being.

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8 lectures, Dornach, Aug.–Sept. 1915
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Chance, necessity, and providence are related to love, loyalty, and grace. Into this central theme, Steiner introduces a fascinating description of the nature spirits, particularly the gnomes. He also relates his penetrating insights into the question of the death of children and the significant role this plays in earthly culture and the spiritual worlds.

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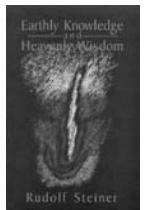
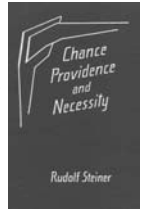
EARTHLY KNOWLEDGE AND HEAVENLY WISDOM

RUDOLF STEINER

9 lectures, Dornach, February, 1923
(CW 221)

There is a great difference between the "know yourself" of the ancient mystery centers and this phrase today. What used to be achieved after death must now be achieved in life. To reach higher stages of development after death we must become fully human in earthly life. This was not always so. The difference is the Christ Event that is the center of human evolution. Now we must experience the Christ in ourselves as light, life, and love. Adopting the appropriate cognitive path, we become citizens of the universe, rather than "hermits" of the Earth.

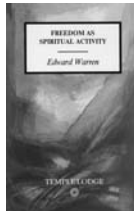
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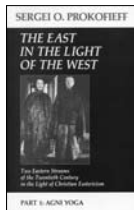


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ELIZABETH VREEDE, PH.D. (1879-1943), was a close trusted student and associate of Rudolf Steiner, who appointed her to head the Mathematical-Astronomical Section of the School of Spiritual Science.

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PIETRO ARCHIATI studied philosophy and theology and worked for many years as a Catholic priest. Following a decisive encounter with the work of Rudolf Steiner, he worked as a teacher in a seminary in South Africa. He works as a freelance lecturer and author.

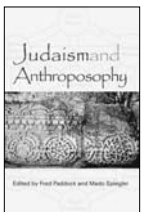
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Interfaces: Anthroposophy & the World

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This book explores the relationship between Anthroposophy and religion, between Christian and Jewish esotericism, and between Cabala and Anthroposophy. It also focuses on Jews in Anthroposophy—Martin Buber, Hugo Bergman, Shimon Levy, and Ernst Müller. The problem of anti-Semitism is also explored.



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HUMAN AND COSMIC THOUGHT

RUDOLF STEINER

4 lectures, Berlin, January
20–23, 1914 (CW 151)

Steiner shows that there are twelve main philosophical perspectives, and that fruitful progress in philosophy depends not on defending one and refuting others, but in learning to experience the validity of them all. This method sharpens and makes our own powers of thinking more dynamic and flexible, and helps overcome narrow-mindedness to promote tolerance and understanding for the views of others. Steiner shows how one's perspective is colored by a "soul mood" that influences the way we pursue knowledge and our lives in general.

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RUDOLF STEINER

10 lectures, Jan.–Mar. 1923 (CW 257)

Steiner calls for a "searching of conscience." He explains that in anthroposophic communities we can experience our first awakening to the spirit in our encounters with others, and he describes how the "reverse cultus" forms the foundation for a new community life.

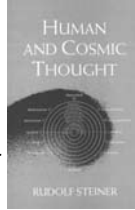
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THE CHRISTMAS CONFERENCE

For the Foundation of the General Anthroposophical Society 1923/1924

RUDOLF STEINER

Introduced by Virginia Sease

Foreword and conclusion

by Marie Steiner

Conference & Lectures, Dornach,
1923–1924 (CW 260)

This elegant volume documents the reestablishment of the General Anthroposophical Society. It is a complete record of that meeting plus Steiner's description of the structure and organization of the new society. Includes the Foundation Stone Verse and a lecture on rebuilding the Goetheanum.

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9 lectures, Dornach, Dec.
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In this challenging course of lectures, Rudolf Steiner suggests that history is truly seen only by studying the differences in the human soul life during the various historical eras. Consciousness constantly evolves, and we cannot understand the present unless we understand its origin.

Steiner surveys the development of memory in human evolution and how people saw themselves and the world in the ancient East and how that understanding manifested in the ancient mysteries and influenced modern spiritual life.

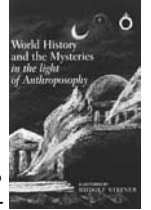
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6 lectures, Dornach, Jan. 4–13, 1924
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RUDOLF STEINER

14 lectures, Stuttgart,
Aug.–Sept., 1906 (CW 95)

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Previous edition: *At the Gates of Spiritual Science*

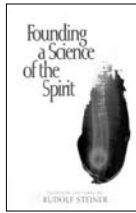
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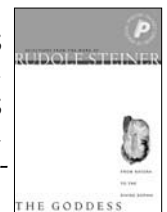
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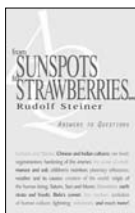
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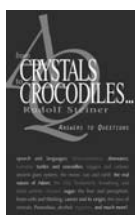
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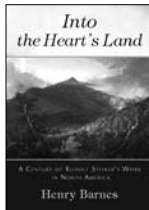
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HENRY BARNES, born in 1912 in New York City, attended Lincoln School of Teachers' College and Harvard College and went on to Waldorf teacher training in Stuttgart before becoming a class teacher for many years. He was also a general secretary of the Anthroposophical Society in America.

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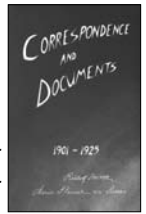
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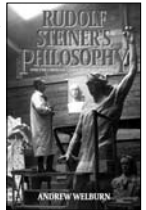
ANDREW WELBURN

Rudolf Steiner created a vast legacy of practical contributions to cultural, scientific, and spiritual renewal. And behind it all is a highly developed system of thought that addresses some of the most problematic philosophical issues.

Welburn presents fascinating insights into the radical nature of Steiner's thinking by examining his inheritance of ideas from Goethe, his attempts to break away from Cartesian dualism and Kantian idealism, and his challenge to the conventional framework of European philosophy.

ANDREW WELBURN is a fellow of New College, Oxford. He has written, translated, and edited numerous books on spiritual science and early Christianity.

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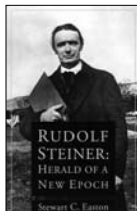


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**RUDOLF STEINER'S RESEARCH INTO
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SERGEI O. PROKOFIEFF

In this inspiring lecture addressed to the anthroposophic movement, Prokofieff explains why true modern Christian research into karma does not arise out of intellectual speculation, curiosity, or nebulous mystical experiences. The process of karmic research based on spiritual science should lead to a fundamental transformation of our human nature, enabling a full experience of the cosmos within which we exist.



Giving an overview of how the spiritual hierarchies and Christ, the Lord of Karma, work in the ordering of human karma, Prokofieff leads us to the karma and mission of the Anthroposophical Society, indicating what must come about—before the end of the century—if this karmic mission is to be fulfilled.

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AT THE DAWN OF A NEW AGE
RUDOLF HAUSCHKA

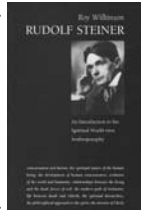
A personal student of Steiner, Hauschka presents his autobiography. It is filled with recollections and insights into the significance of Anthroposophy.

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Spiritual World-View

ROY WILKINSON

These succinct summaries of Steiner's thinking introduce aspects of his philosophy. Twelve chapters cover Steiner as the herald of a new age; reincarnation and karma; the spiritual nature of human beings; the development of human consciousness; cosmic and human evolution; relationships between the living and those who have died; evil; a modern path of initiation; life between death and rebirth; the spiritual hierarchies; a philosophical approach to spirit; and the mission of Christ.



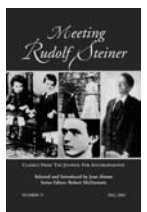
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MEETING RUDOLF STEINER
Classics Selections From the
Journal for Anthroposophy

JOAN ALMON, EDITOR

Series editor Robert McDermott

This collection of articles consists of first-hand accounts of what it was like to live and work with Rudolf Steiner. Articles range from intimate experiences of Steiner's dinner table humor to vivid descriptions of the first Goetheanum burning to the ground. Authors include: Albert Schewitzer, Bruno Walter, Arvia MacKay Ege, Andrei Belyi, Lisa Monges, and others.

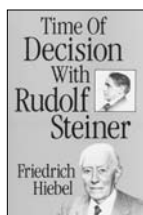


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TIME OF DECISION WITH
RUDOLF STEINER
Experience and Encounter

FRIEDRICH HIEBEL

Translated by M. St. Goar



This recollection of the early Anthroposophical Society offers a unique perspective on Rudolf Steiner's work and his relationship to his students. Of special interest are the chapters on the Christmas Conference of 1923 for the foundation of the General Anthroposophical Society. Hiebel attended the meeting, and his lively descriptions and warm style let those solemn events arise again in the soul. He recreates the mood of laying the Foundation Stone and offers his insights into the structure and meaning of the "Foundation Stone" meditation.

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REMINISCENCES OF RUDOLF STEINER
and Work on the First Goetheanum

ASSYA TURGENIEV

Assya Turgeniev, a colleague of Rudolf Steiner, answers many questions in this first-hand account of her close relationship with Steiner from 1912 until his death in 1925. She recounts the burning of the Goetheanum, the period surrounding Steiner's death, the early performances of his mystery plays, his lectures and travels, and the artistic work and performances at the Goetheanum.

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MYSTICS AFTER MODERNISM
Discovering the Seeds of a New Science
in the Renaissance

RUDOLF STEINER

Foreword by Christopher Bamford

Afterword by Paul M. Allen

Written 1901 (CW 7)

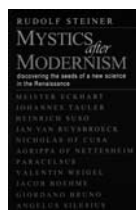
These mystics saw the world, God, and themselves in ways that foreshadowed all that we practice now in the best of meditation, both East and West. Steiner describes their passion for unity, their practice of intensifying their perception, and their ever-fresh insights into the process of knowing itself.

These eleven mystics resolved the conflict between inner perceptions and the beginnings of modern science in the new world of individual freedom.

CONTENTS:

- Foreword, Christopher Bamford
- Preface to the 1923 Edition
- Introduction, Rudolf Steiner
- Meister Eckhart
- The Friendship with God: Johannes Tauler
- Cardinal Nicolas of Cusa
- Agrippa of Nettesheim & Theophrastus Paracelsus
- Valentin Weigel & Jacob Boehme
- Giordano Bruno & Angelus Silesius
- Epilogue
- Afterword: About the Author, the People, and the Background of This by Paul M. Allen)
- Preface to First Edition 1901

A previous edition was titled *Mysticism at the Dawn of the Modern Age*



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PHILOSOPHY AS AN
APPROACH TO THE SPIRIT
An Introduction to the
Fundamental Works of Rudolf Steiner

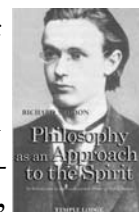
RICHARD SEDDON

This study provides an overview of Rudolf Steiner's philosophical work. Though Steiner's work remained largely unnoticed by contemporary philosophers, his philosophy lays the foundation for all that followed. Because it describes Steiner's experiences of the physical and invisible worlds, the author places it in the context of a brief biography to show how Steiner's thinking developed.

Seddon's studies in moral sciences convinced him that Steiner's resolution of the main problems of philosophy since Aristotle was correct. After a half century of subsequent work in Anthroposophy, Seddon saw the need for an introductory volume that clearly lays out Steiner's views without the complications that arise in the context of late nineteenth-century philosophy. This book is the result, intended both for students of Anthroposophy who have no knowledge of philosophy and for students of philosophy who have no knowledge of Anthroposophy.

RICHARD SEDDON studied moral sciences (philosophy, ethics, logic, and psychology) with Bertrand Russell and John Wisdom—an advocate and colleague of Ludwig Wittgenstein—at Cambridge.

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Esoteric Studies

NEW

THE INCARNATION OF AHRIMAN The Embodiment of Evil on Earth

RUDOLF STEINER

Translation revised by M. Barton

7 lectures (collected)

Ahriman is a significant figure of Persian mythology. Rudolf Steiner, however, spoke of Ahriman as an actual, living spiritual entity. This being, he said, works to embed human beings firmly into their physicality, thus encouraging dull, materialistic attitudes and a coarse, dry intellect. In these extraordinary lectures, Steiner assumes a rare prophetic mode. He talks about an actual incarnation of Ahriman on Earth and the potential consequences of this event. Just as Christ incarnated in a physical body, so would Ahriman incarnate in the Western world—before “a part” of the third millennium has passed.

Steiner places this incarnation in the context of a “cosmic triad” that includes Ahriman, Lucifer, and Christ. Ahriman will incarnate as a counterpoint to the physical incarnation of Lucifer, which took place in the East during the third millennium B.C. The incarnation of Jesus Christ took place in Palestine as the point of balance between the two.

During the period when Steiner was developing Anthroposophy, he spoke of Ahriman’s incarnation only six times. For the first time, these six lectures (plus a supporting excerpt) are reproduced in their entirety in a single volume.

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ROSICRUCIAN WISDOM An Introduction

RUDOLF STEINER

14 lectures, Munich, May 22–June 6, 1907 (CW 99)

Based on the stream of Rosicrucian teaching—not old ideas of tradition, but a wholly new contribution from spiritual research—Steiner portrays the Rosicrucian path as the most appropriate for modern seekers. He warns that, rather than abstract theory, these ideas must reach into daily activity and transform life. He describes the law of destiny, life after death, spiritual sight, and much more.

Previous edition: *Theosophy of the Rosicrucians*

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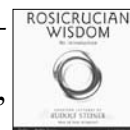
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THE INTERIOR OF THE EARTH An Esoteric Study of the Subterranean Spheres

RUDOLF STEINER

Revised by Paul V. O’Leary

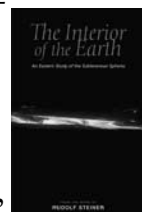
Selected lectures

Modern science cannot speak with real authority about much of the Earth’s interior.

Steiner’s discussions of the subterranean spheres are gathered, along with notes and an introduction, for the first time in this comprehensive volume. His unique overview pictures the nine layers of the Earth as they become visible through spiritual scientific research. The strata range from what we know as the “mineral” layer, on which we live, to the Earth’s innermost core, which Steiner connects to human and animal reproductive forces. In between these radically different strata are layers such as what Steiner calls the “Mirror Earth,” representing qualities of extreme evil, and the “Fire Earth,” connected to natural catastrophes.

Steiner never conveys abstract or theoretical information, but facts related intimately to humankind. Fire Earth, for example, is acutely affected by human volition. When the human will is chaotic and untrained, says Steiner, it acts magnetically on this layer and disrupts it, leading to volcanic eruptions. He describes other natural catastrophes, such as extreme weather and earthquakes, in connection to the interior of the Earth and to karma.

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NEW

GREEN HERMETICISM
Alchemy and Ecology

PETER LAMBORN WILSON, KEVIN
TOWNLEY & CHRISTOPHER BAMFORD

Introduction by Pir Zia Inayat-Khan

Hermeticism, or alchemy, is the ancient, primordial mystery science of nature through which people in all times and places have, for the sake of world evolution, sought to unite. Hermeticism has accompanied and sustained every religious epoch and revelation, from the traditions of India and China in the East to the Judeo-Christian West. It could even be said that Hermeticism is the primal cosmological revelation and the common ground of all spiritual traditions.

In 2006, Pir Zia Inayat-Khan convened a series of gatherings to begin to unfold the contemporary meaning of ancient, sacred science for our time. *Green Hermeticism* is a partial record of that meeting. Peter Lamborn Wilson, explores the ramifications of the alternative worldview of Hermeticism. Christopher Bamford gives a broad historical overview of the tradition, from the ancient mysteries to contemporary manifestations of the alchemical tradition. And Kevin Townley brings a practical dimension by teaching the preparation of herbal elixirs, demonstrating that cosmology and philosophy can become a truly healing path for the Earth.

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NEW

LIFE FROM LIGHT

Is it possible to live without food?
A scientist reports on his experiences

MICHAEL WERNER & THOMAS STÖCKLI

In 1898, Therese Neumann, a nun in Southern Germany, stopped eating and drinking. Apart from the wafer given at Mass, she did not eat again until her death thirty-five years later. Similar cases have been reported over the years, especially in the East, and are the stuff of myth. Such accounts nevertheless remain obscure enough to be safely ignored by modern scientists.

Werner presents a new challenge to sceptics. A fit family man in his fifties with a doctorate in chemistry, he is the managing director of a research institute in Switzerland. *Life from Light* describes how he stopped eating in 2001 and has thrived ever since.

Included are reports from others who have attempted this way of life, plus possible scientific explanations.

MICHAEL WERNER was born in 1949 and holds a Ph.D. in Chemistry. He has worked in the chemical industry as well as pharmaceuticals and has taught secondary school chemistry and biology. For the past fifteen years, he has been managing director of a cancer research institute at Arlesheim, Switzerland. Since the publication of this book in German, he has embarked on an ever-increasing schedule of lectures and a lively correspondence with numerous individuals.

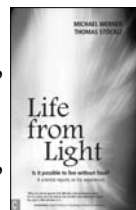
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COPING WITH EVIL

BRUCE H. MCCAUSLAND

Drawing on the spiritual investigations of Rudolf Steiner, Sri Aurobindo, and others, and from his own inner work, McCausland takes us on a journey into the hidden recesses of this very timely subject, helping us understand and cope with today's events and our daily lives.

What is evil? What is its source or sources? How should we view evil and those who perpetrate it? Using what he calls a holoscopic approach, McCausland stresses the importance of how we look at a problem. Traditional means no longer suffice and have proven inadequate to the task. By its very nature, evil is illusive and fraught with emotion. These obstacles must be overcome if we are to succeed in examining this manifold menace in a meaningful, productive manner. But whatever we do, we cannot ignore it. The greatest evil, it has been noted, is indifference toward evil.

BRUCE H. MCCAUSLAND is a keen student of the Western mystery tradition and leads seminars and workshops on a wide variety of subjects. As a retired business executive, he is now an active observer of current events and enjoys reading his poetry at local salons. Mr. McCausland is a director of the Western New York Holoscopy Group.

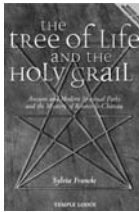
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NEW EDITION

THE TREE OF LIFE AND THE HOLY GRAIL
Ancient and Modern Spiritual Paths and
the Mystery of Rennes-le-Château

SYLVIA FRANCKE

Recent fiction and popular history promote the idea that the Holy Grail represents a physical bloodline from Jesus Christ and Mary Magdalene.

The author exposes this idea as a misinterpretation of the mystery traditions that preceded and ran parallel to the birth of Christianity. She traces the ancient spiritual paths of knowledge from the Cathars, the Knights Templar, and the enigmatic Rosicrucians, to the work of Rudolf Steiner in the twentieth century. Here, she concludes, is true Grail knowledge—the Tree of Life and the Holy Grail itself, explained in their metaphysical context. She suggests a solution to the mystery of the sudden wealth and the strange behavior of Bérenger Saunière, the mysterious priest of Rennes-le-Château in southern France.

SYLVIA FRANCKE studied for the stage and trained to be a teacher of drama at Rose Bruford College in Kent. She is a writer, lecturer and a trustee of RILKO (Research Into Lost Knowledge Organization).

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NEW

THE KNIGHTS TEMPLAR
The Mystery of the Warrior Monks

RUDOLF STEINER

Compiled by Margaret Jonas

During the early twelfth century, the Knights Templar were established, allegedly, to protect Christian pilgrims traveling to the Holy Land. In the process, the knights became famous for their pioneer banking system, crusading zeal, and strict vows of obedience, chastity, and poverty. As membership grew to around 15,000, they came to be seen as a threat by Philippe le Beau of France, who disbanded the group in 1307 and tortured their leaders for confessions of heretical practices. King Philippe accused the order of heresy, sodomy, and blasphemy.

In this unique collection of lectures and writings by Rudolf Steiner, a new perspective emerges. Based on his spiritual perceptions, he speaks of the Templars' connection to the esoteric tradition of St. John and the Holy Grail and their spiritual dedication to Christ. He describes a secret order within the Templars and their strange rituals. He also sheds light on the Templars' attitude toward the Roman Church and the spiritual forces that inspired their torture and confessions.

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NEW

CAMINO WALK
Where Inner & Outer Paths Meet

MARIE-LAURE VALANDRO

Marie-Laure Valandro takes readers on a very personal pilgrimage along the centuries-old Camino de Santiago in northern Spain. The Camino de Santiago de Compostela (the Way of St James) is literally a path of devotion to the beings of Christianity—to Christ, to Mary, and to Saint James, for whom the Camino and the cathedral at the end are named. The Camino de Santiago winds its way through terrain that ranges from high plateaus to rugged mountain trails. It is a challenging pilgrimage during which inner and outer paths meet.

Beginning in Saint-Jean-Pied-de-Port in the Pyrénées-Atlantiques of southern France, the author traveled approximately 800 kilometers to Santiago on the northwest coast of Spain. Along the way, she offers a step-by-step account of the transformation that is possible when ordinary life falls away and we make room for gratitude and wonder for all that we encounter on our own path.

MARIE-LAURE VALANDRO was born in Tunisia and has lived and traveled in numerous places around the globe since then.

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THE KARMA OF UNTRUTHFULNESS, 1 Secret Societies, the Media, and Preparations for the Great War

RUDOLF STEINER

Introduction by Terry M. Boardman

13 lectures, Dornach & Basel, Dec.
4-31, 1916 (CW 173)

Although these lectures were given in 1916, they have much to teach us about today's political spin, media distortions, propaganda and downright lies—all delivered by the media on a daily basis. Rudolf Steiner's calm, methodological approach penetrates the smokescreen of accusations and counterclaims, illusions and lies, surrounding World War I. From behind this fog and under the guise of outer events, the true spiritual struggle is revealed. Steiner's words give the reader a deeper understanding of the politics and world conflicts that confront us today through the filter of popular media.

Amid the turmoil of World War I, Steiner spoke out courageously against the hate, lies, and propaganda of the time. His detailed research into the spiritual impulses of human evolution allowed him to reveal the dominant role that secret brotherhoods played in events that culminated in that cataclysmic war. He warned that the retarding forces of nationalism must be overcome before Europe can find its true destiny. He also emphasized the urgent need for new social structures in order to avoid such future catastrophes.

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THE KARMA OF UNTRUTHFULNESS, 2 Secret Societies, the Media, and Preparations for the Great War

RUDOLF STEINER

Introduction by Terry M. Boardman

12 lectures, Dornach Jan. 1-30, 1917
(CW 174)

In volume 2, Rudolf Steiner takes these lectures further, again offering much insight into today's political spin, media distortions, propaganda and downright lies.

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MYSTERY KNOWLEDGE & MYSTERY CENTRES

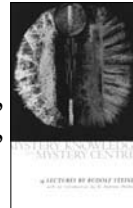
RUDOLF STEINER

Introduction by Andrew Welburn

14 lectures, Dornach, Nov. to Dec.
1923 (CW 232)

Steiner describes the ancient mystery schools, as well as the mysteries of Artemis, Hibernia, Eleusis, Samothrace, the Middle Ages and the conditions of initiation today. Following lectures on the the human soul, Steiner presents an imagination of the Earth's development, including descriptions of the metals, their connection with the planets, and their curative properties. He outlines the origins of plants and animals and our connection with the Earth, and also gives a panoramic view of human evolution.

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NEW

THE TRANSFORMATION OF EVIL And the Subterranean Spheres of the Earth

SIGISMUND VON GLEICH

Introduction by Paul V. O'Leary

Written immediately after World War II, von Gleich offers a powerful meditation on evil and its eventual transformation. Focusing on the realm of "subnature," or "the subterranean spheres," he shows how the various layers of the Earth's interior are linked directly to the mystery of evil. The author discusses the mythical image of the underworld and describes the qualities of the Earth's nine layers according to Rudolf Steiner. Finally, he outlines the the forces of "good" that oppose the nine currents of evil harbored within the Earth.

In a new introduction, Paul V. O'Leary places this work within the context of today's world.

SIGISMUND VON GLEICH was born in Germany in 1896. While serving in the army he became ill with lung disease and during convalescence was given a book by Rudolf Steiner. He was soon immersed in Steiner's philosophy, and became one of the most prolific lecturers and writers in the early years of the anthroposophic movement. He fled Nazi Germany in 1936 and, in 1953, died in Holland.

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THE MYSTERIES Rudolf Steiner's Writings on Spiritual Initiation

RUDOLF STEINER &
ANDREW WELBURN



Through spiritual research, Rudolf Steiner describes both the ancient mysteries and modern initiation. After preliminary lectures on the nature and function of the human soul, a magnificent drama is presented of the Earth's development—graphic descriptions of the metals, their connection with the planets, and their curative properties. Steiner outlines the origin of plants and animals and humanity's connection with the Earth, giving a panoramic view of humanity's past, present, and future.

ANDREW WELBURN is a fellow of New College, Oxford. He has written, translated, and edited numerous books on spiritual science and early Christianity.

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SPIRITUALISM, MADAME BLAVATSKY & THEOSOPHY An Eyewitness View of Occult History

RUDOLF STEINER

*Edited & introduced by
Christopher Bamford*

Without the spiritualist movement and the amazing personality of H. P. Blavatsky, the Theosophical Society, and the spiritual revolution of the twentieth century, today's spiritual movements would be unimaginable. Nor would the works of Rudolf Steiner and many other spiritual teachers of the past hundred years.

Steiner, as a major participant, goes into occult history and the roots of Theosophy in Western esotericism,



especially Rosicrucianism, secret societies, and the hidden history behind the creation of Theosophy in the nineteenth century.

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PRINCIPLES OF SPIRITUAL SCIENCE

CARL UNGER

Rudolf Steiner asked the author to work intensely with spiritual science, and this booklet presents the essence of what he accomplished. It supports and extends Steiner's Anthroposophy, providing a secure foundation in suprasensory realities.

CARL UNGER was a close student of Rudolf Steiner and wrote *The Language of the Consciousness Soul*, meditations on Steiner's *Anthroposophical Leading Thoughts*.

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SECRET BROTHERHOODS And the Mystery of the Human Double

RUDOLF STEINER

*7 lectures, various cities, Nov. 1917
(CW 178)*

The idea that secret groups are trying to gain control of humanity is no longer in doubt. But this was not understood in 1917, when Rudolf Steiner spoke of these matters in these extraordinary lectures. His unique contribution to this controversial topic arose from spiritual research. Taking us behind the scenes, he reveals a dark world of secret elitist brotherhoods trying to control the masses through economics, technology, and political assassinations.



Topics include the geographic nature of the American continent and the forces that arise from it; the nature of the double (or doppelgänger) and the dangers of psychoanalysis; the spiritual origin of electromagnetism; and the abuse of inoculations and vaccinations.

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THE TEMPLE LEGEND Freemasonry and Related Occult Movements

RUDOLF STEINER

*20 lectures, Berlin, 1904–
1906 (CW 93)*

Steiner reveals the hidden meaning of images in myths, sagas, and legends, and clarifies the history and nature of ritual tradition; Freemasonry; Rosicrucians; Manicheism; and more. Includes extensive notes.

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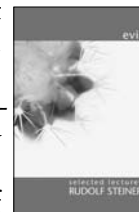


EVIL Selected Lectures

RUDOLF STEINER

Steiner shows that evil arises when a phenomenon appears outside its proper context; something initially "good" thus becomes harmful. The effects of Lucifer and Ahriman hinder our way, but self-development depends on confronting and coming to terms with evil, which, in the end, allows the possibility of freedom.

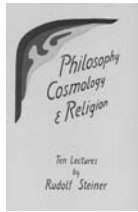
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PHILOSOPHY, COSMOLOGY & RELIGION

RUDOLF STEINER

10 lectures, Dornach,
Sept. 1922 (CW 215)



Steiner focuses on exercises to attain higher spiritual development, describing philosophy as based on *imagination*, cosmology on *inspiration*, and religion on *intuition*. This is followed by a rich account of the stages of sleep and the period between death and rebirth, especially the role of Christ after death as revealed to spiritual cognition.

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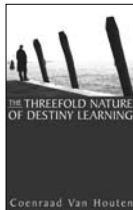
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COENRAAD VAN HOUTEN



The author extends his earlier works—*Practising Destiny* and *Awakening the Will*—and the path of adult education he calls “destiny learning.” He broadens and deepens his work on this theme, showing that learning from destiny, as well as awakening the forces of will, are continuing processes. His practical advice can be applied directly to everyday life.

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THE FUTURE IS NOW Anthroposophy at the New Millennium

SEVAK GULBEKIAN, EDITOR



These eighteen essays offer thoughts on where Anthroposophy in its earthly manifestation now stands and to what extent it is fulfilling its tasks. This commentary

on the challenges ahead offers us all a chance to reassess, prepare, and wake up. Contributors include J. ben-Aharon, M. Betti, T. Boardman, P. Bridgmont, G. Childs, D. Deverell, M. Glöckler, S. Gulbekian, B. Masters, T. Meyer, B. Nesfield-Cookson, S. Prokofieff, R. Seddon, N. Thomas, P. Tradowsky, H. P. Manen, E. Warren, and O. Whicher.

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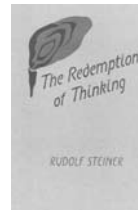
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THE REDEMPTION OF THINKING A Study in the Philosophy of Thomas Aquinas

RUDOLF STEINER

3 lectures, Dornach,
May 1920 (CW 74)



Steiner describes the background of early Christian thought, from which the scholastic philosophers arose. He then focuses on the unanswered question of the scholastic movement: How can human thinking be made Christlike and develop upward to a vision of the spirit world? Steiner's study of European thought, especially Kant, shows us how to deepen scientific thinking to suprasensory perception, today's “true Christianity.”

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TOWARD IMAGINATION Culture and the Individual

RUDOLF STEINER

7 lectures, Berlin, June
6–July 18, 1916 (CW 169)



Steiner vividly confronts us with the dead end to which materialism has brought modern civilization. Starting with a new look at the festival of Pentecost, he shows how the chaos of the times can

be transcended. He deals with the importance of balance in life; the twelve senses and their relationship to the cosmos; psychology; the arts; and the importance of *imagination*.

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TRANSFORMING EARTH—

TRANSFORMING SELF

CARLO PIETZNER



The development of consciousness, the intimate relationship between the physical world and higher worlds, and the power of the word as a transforming force are recurring themes in these lectures by Carlo Pietzner, founding president of the Camphill Association of North America.

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MACROCOSM AND MICROCOSM

RUDOLF STEINER

11 lectures, Vienna, March 1910
(CW 119)

Human life alternates between the great outer macrocosm and the hidden inner microcosm. Steiner discusses the various paths of inner development that lead to crossing these two thresholds and the transformation of soul forces into spiritual organs of perception.



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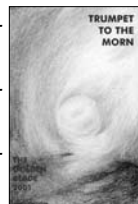
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WILLIAM FORWARD &
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This insightful collection of articles brings out new anthroposophical research, with topics ranging from clairvoyance to Bolshevism to



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The Golden Blade 1998

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SIMON BLAXLAND-DE LANGE &
ANDREW WOLPERT, EDITORS

This collection is devoted to taking charge of destiny by understanding, in practical ways, one's karmic stream. Contributors include Owen Barfield, Baruch Urieli, Christopher Clouder, Trui Derwig, Elizabeth Atwell, and others.



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THE ULTIMATE COMMUNION

OF MANKIND

A Celebration of Rudolf Steiner's Book
"The Philosophy of Freedom"

KAREN SWASSJAN

Swassjan's sparkling humor, wit, and lively style make this a thoroughly unique discourse on what is perhaps Steiner's most important work. Brilliant insight and comprehensive scholarship.

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Inner Development

NEW

TRANSFORMING THE SOUL, VOL. 1

RUDOLF STEINER

Translated by Pauline Wehrle

9 lectures, Berlin,
Oct. 14-Dec. 9, 1909 (CW 58)

Steiner explains that the central purpose of spiritual science is to enable people to ascend, in full consciousness, to knowledge of spiritual realities. However, because spiritual perception is more easily available today, there is the danger that some will gain access to the spiritual world despite impure motives. This can lead to a distorted understanding and vision of that world. Steiner thus emphasizes the preparatory steps—the metamorphosis and purification of the human soul—required for achieving true spiritual enlightenment. Life itself teaches and prepares us for progress, and Anthroposophy explains and brings this to consciousness.



Steiner describes the missions of anger, truth and reverence, the significance of human character, the meaning of asceticism and illness, and the phenomenon of egoism. He also clarifies the differences between Buddhism and Christianity, describes the goal of spiritual science, and makes some esoteric observations about the moon.

A previous translation was titled *Metamorphoses of the Soul: Paths of Experience*, vol. 1.

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NEW

TRANSFORMING THE SOUL, VOL. 2

RUDOLF STEINER

Translation revised by Pauline Wehrle

9 lectures, Berlin,

Jan–May 1910 (CW 59)

In a refreshingly practical series of lectures, Rudolf Steiner speaks about the nature of the human soul and how it can be transformed and lifted to higher consciousness. He considers the spiritual significance of various expressions of human nature—laughing and weeping, sickness and health, error and mental disorder, positivity and negativity, and conscience. Steiner also discusses prayer, mysticism, the purpose of art, and the significance of language. Throughout these talks, he refers to many key historical figures, including Zarathustra, Socrates, Plato, Homer, Wagner, Goethe, Hegel, and Angelus Silesius.

These inspiring lectures form the conclusion to *Transforming the Soul*, vol. 1, but can also be read independently.

A previous edition of this work was titled *Metamorphoses of the Soul: Paths of Experience*, vol. 2.

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SELF TRANSFORMATION

RUDOLF STEINER

Selected lectures offer exercises for breaking free of ordinary consciousness and advice on developing inner qualities such as clear thinking, inner tranquillity, and positivity, the necessary foundation for esoteric work.

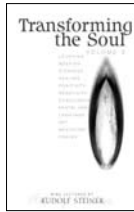
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NEW

RAISING THE SOUL

Practical Exercises for Personal Development

WARREN LEE COHEN

This handbook—based on seven contemplative exercises from the work of Rudolf Steiner—is intended to help the reader stay balanced in emotionally charged situations; see the positive side of circumstances; gain a more open mind; and develop gratitude in life. These exercises also help with ordinary life—remembering important details of the day; acting on intentions; and thinking more clearly. Cohen presents a pathway to saying “yes” to more of what life offers and to be more open to the abundance of life’s experiences.

Each chapter introduces a different soul capacity that can be mastered. Topics include: Review of the Day; Clear Thinking; Intention in Action; Balance in Feeling; Positive World View; Open Mind; and Gratitude. The book also offers clear descriptions of the exercises, a “Plan of Action,” and advice on developing a meditative practice.

WARREN LEE COHEN is director of the Foundation Studies program at Emerson College in England. He teaches courses on inner development and on the arts and sciences. During his years of experience in practicing and teaching meditation, he has explored many paths, including Judaism, Hatha Yoga, Tibetan Buddhism, and especially Anthroposophy. He is also the author of the picture book *Dragon Baked Bread*.

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ENLIVENING THE CHAKRA

OF THE HEART

The Fundamental Spiritual Exercises of Rudolf Steiner

FLORIN LOWNDES

Meditation is the foundation of every spiritual path. As protection against the dangers of meditation, Steiner suggested exercises to promote inner certainty by developing thinking, volition, and feeling. The author details the fundamental exercises and offers suggestions for developing living thinking, which is closely related to the heart chakra.

FLORIN LOWNDES has had an international career in architectural art and design. He coauthored *The Human Life* and founded the Center of Heart Thinking in Boston.

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ESOTERIC DEVELOPMENT

Lectures and Writings

RUDOLF STEINER

Introduction by Stephen Usher

Here is an orderly sequence of statements by Steiner on the development of higher, suprasensory knowing—*imagination, inspiration, and intuition*. Nine chapters discuss inner development, the need for higher knowing, and examples of the necessary practices and inner gestures. Steiner describes the steps and stages, always emphasizing the free, individual, and cognitive nature of spiritual scientific research.

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ANTHROPOSOPHY & THE INNER LIFE An Esoteric Introduction

RUDOLF STEINER

9 lectures, Dornach, Jan.–Feb. 1924
(CW 234)

These lectures were given to an audience of seasoned students of Anthroposophy. However, Steiner described this course as “introductory.” He felt that it was vital to describe the purpose and nature of Anthroposophy from numerous perspectives and, most important, to reveal the esoteric nature of Anthroposophy in an exoteric way.

Topics include the transition from ordinary knowing to the science of initiation; meditation and inspiration; love, intuition, and the human “I”; dream life and outer reality; imaginative cognition and the building of destiny; and phases of memory and the true self.

Previous edition: *Anthroposophy: An Introduction*.

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GUIDANCE IN ESOTERIC TRAINING From the Esoteric School

RUDOLF STEINER

Talks & writings, 1903–1913
(CW 245)

Selectd from material given by Rudolf Steiner to members of his esoteric school (1904–1914), this volume features exercises, meditations, and practices for spiritual self-development. In contrast to Eastern methods of inner development, these practices arise from the Western, Rosicrucian stream, adapted fully to modern consciousness.

Rudolf Steiner provides various



exercises—for morning and evening, for the days of the week, and for the months of the year. Also included are numerous explanations that can deepen and enhance meditative work, including several articles on inner development and the obstacles one faces on the way to true self-awareness.

This enlarged edition contains additional clarification of the exercises, descriptions of future world and human evolution, and advice that Steiner gave later in his life on the nature of breathing exercises and ancient and modern methods of initiation.

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WORKING WITH ANTHROPOSOPHY The Practice of Thinking

GEORG KÜHLEWIND

The goal of this study is to cultivate an experience of living, intuitive thinking, such as we experience with each fresh understanding. Kühlewind tells us that this unique contribution to the practice of Anthroposophy has a twofold purpose: “to stimulate working with spiritual science through exercises, and to stimulate independent new formulations of its content on the basis of experience.” Studying Anthroposophy “is an activity, an event,” not the gathering of information and facts.

Working with Anthroposophy will help guide beginning students and inspire longtime students along the path made public by Rudolf Steiner. As with all of Kühlewind’s works, this book brings new insights with each reading.

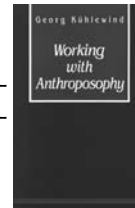
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THE SEER'S HANDBOOK

A GUIDE TO HIGHER PERCEPTION

DENNIS KLOCEK

A seer “sees” more than meets the eye. All seeing is a form of cognition, and higher seeing is the key to higher knowing. However, the human psyche and ordinary consciousness are entangled in the physical senses, largely unaware of spirit worlds. The human soul, which has the latent ability to focus consciousness into any number of levels, is our link between physical and spiritual realities. These practices begin right where we are in life and take us through the levels of concentration; the ability to transform the image; and meditation.

After presenting the practical exercises, along with commentary that identify and lay out the steps, Klocek shows us how the path can be followed through to an understanding of a seemingly impenetrable alchemical image of the soul’s journey as he guides us up the Alchemical Mountain to heart-felt thinking. Through such a journey, it becomes possible for human beings to live as spiritual beings among other spiritual beings.

DENNIS KLOCEK is an artist, scientist, teacher, researcher, gardener, and alchemist. After graduating with a MFA from Temple University’s Tyler School of Art with a thesis on Goethe’s color theory, he taught at a community college. His love for the work of Rudolf Steiner took him to Rudolf Steiner College in Sacramento, where he is the director of their Consciousness Studies Program (“Goethean Studies”).

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STAIRWAY OF SURPRISE
SIX STEPS TO A CREATIVE LIFE
MICHAEL LIPSON, PH.D.

Using exercises pioneered by Rudolf Steiner, Dr. Lipson gives ancient yet timely keys to refreshing our perceptions. The six steps are thinking, doing, feeling, loving, opening, and thanking. If they sound simple, that's because—in a way—they are. They show us how to infuse consciousness and mindfulness into ordinary parts of life.

By practicing these exercises for a few minutes each day, we can discover the surprise in the universe, which is usually hidden from us by our stale, habitual attitudes.

MICHAEL LIPSON, PH.D. is a clinical psychologist practicing in Great Barrington, Massachusetts.

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AN EXERCISE FOR KARMIC INSIGHT

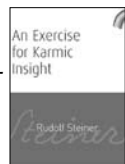
RUDOLF STEINER

Translated by Pauline Wehrle

1 lecture (CW 236)

Steiner presents an exercise for understanding karma. He encourages us to use the image of a single event and meditate on it. He offers a detailed description and explains how, over several days and nights, the image becomes incorporated into our spiritual bodies. Eventually, the image, in a transformed state, reaches into the physical body, leading one to perceive a previous earthly life and the cause of the event pictured in meditation.

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START NOW!
A Book of Soul and Spiritual Exercises
RUDOLF STEINER

Edited and introduced
by Christopher Bamford

Structured in chapters that lead the reader from foundational instructions and practices to more advanced work with verses, meditations, and visualizations, *Start Now!* is certain to become a classic. Here is an inspiring guide to all the practical aspects of Anthroposophy. It offers the most extensive collection available of Steiner's spiritual instructions and practices, including meditation instructions; mantric verses; daily, weekly, and monthly practices for developing one's soul qualities; karmic exercises and meditations for working with the dead, with the angelic hierarchies, and with our guardian angels.

Steiner practiced and became an adept, working in many traditions: Rosicrucian, alchemical, esoteric Christian, Masonic, and Theosophical. In all of these, he creating his own unique approach. *Start Now!* is an extensive sample of Steiner's spiritual instructions and meditative practices that, until now, have remained hidden within the overwhelming volume of his more than three thousand works.

The introduction by Christopher Bamford provides background for Rudolf Steiner's path and gives a context for many of the events behind the genesis of this modern path of initiation.

No one who is serious about spiritual practice—whether a beginner or an advanced student—should be without this handbook!

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TURNED UPSIDE DOWN
A Workbook on Earth Changes
and Personal Transformation

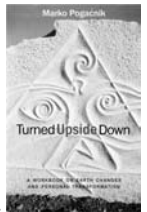
MARKO POGACNIK

We earthlings are about to enter a dramatic period of change. The physical Earth is changing and entering a multidimensional form. The purpose of the physical Earth as we know it has been to help us individuate. Now the Earth is about to give in to a new multidimensional consciousness. However, this cannot happen unless we understand that, as human beings, we are being asked to change. We are being asked to let go of our attachments to physical things. We must learn to let go. Resistance and panic will only hinder the inevitable processes of evolutionary transformation.

Pogacnik describes what we can expect and how to prepare ourselves to deal with it. He presents simple exercises and meditations that will not only help us survive and adapt, but will also—and more important—help the Earth herself bring forth her true Self.

MARKO POGACNIK was born in 1944 in Kranj, Slovenia. He studied sculpting at university and acquired an international reputation in conceptual land art. He has developed this further into Earth lithopuncture, whose goal is to heal disturbed landscapes and power points. He leads seminars in Earth healing in several countries and provides advice on landscape matters for communities and businesses. Marko Pogacnik is a lecturer at the Hagia Chora school for geomancy which was founded in 1995.

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MEDITATION Transforming Our Lives for the Encounter with Christ

JÖRGEN SMIT

Jörgen Smit removes the mystique surrounding meditation practice. He shows how to form meditative images and how to control thoughts and volition through simple exercises that lead to experience of the higher self.



JÖRGEN SMIT (1913-1991), born in Norway, was a Waldorf school teacher and head of a teacher training college in Järna, Sweden. He was also a member of the Executive Council of the Anthroposophical Society. He lectured and wrote several books.

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THE WILL TO BE FREE A Philosophy for Young People

VALENTIN WEMBER

Wember describes a path that depends on inner activity and enables us to become free. That inner activity involves enlivening one's volitional forces. The author offers real assistance to anyone searching for the next step in inner development.



DR. VALENTIN WEMBER is a Waldorf school teacher in Stuttgart and a writer and lecturer.

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Myth, Evolution & History

NEW

THE RETURN OF MERLIN Star Lore and the Patterns of History

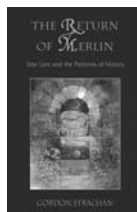
GORDON STRACHAN

Merlin has been more visible during the past fifty years, especially in the form of cultural icons such as Gandalf, Obi wan Kenobi, and Dumbledore. The author looks at the two main Merlin traditions—the cosmic Merlin of the stars and part of the Arthurian legends and the earthly Merlin of nature, grounded in human history.

Strachan takes readers on a journey through Merlin's stories. Along the way, a remarkable pattern emerges: Merlin and related events appear in roughly 700-year cycles in British history. Considering areas of history in which this pattern emerges, Strachan challenges readers to find their own links to history based on their birth dates.

GORDON STRACHAN teaches in the Department of Architecture and Centre for Continuing Education at the University of Edinburgh.

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direct suprasensory experience, and how we must bring new life to our abstract ways of knowing today. He also offers a new Isis legend. In the Egyptian myth, the veiled Isis says, "I am the All, I am the Past, the Present, and the Future; no mortal has yet lifted my veil." In the New Isis legend, as told by Steiner, Isis states, "I am the Human Being, I am the Past, the Present, and the Future. Every mortal should lift my veil." This extraordinary story challenges us to awaken to a new consciousness of the spiritual forces and to bear this new spirit with greater understanding and responsibility.

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EGYPTIAN MYTHS AND MYSTERIES

RUDOLF STEINER

12 lectures, Leipzig, Sept. 1908
(CW 106)

Steiner emphasizes the special relationship between our time and that of ancient Egypt and that it is especially relevant to look at ancient Egypt with fresh eyes. It is important to revive the seed of goodness passed down to us from ancient Egypt. Through true *imagination*, we have the task of renewing human knowledge of the creative forces in nature, as the Egyptians attempted through the Osiris-Isis myth, and the Greeks through the myth of Demeter.

Steiner's subjects include: experiences of Egyptian initiations; esoteric anatomy and physiology; the stages of evolution of the human form; and much more. The final lecture is on the Christ impulse as the conqueror of matter.



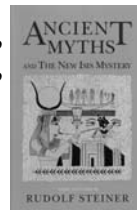
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ANCIENT MYTHS & THE NEW ISIS MYSTERY

RUDOLF STEINER

7 lectures, Jan. 1918 (CW 180);
1 lecture, Dec. 1920 (CW 202)

Steiner looks at Egyptian, Greek, and Hebrew myths, showing how they depict human consciousness at the time. He explains how the Osiris-Isis myth expresses the loss of



NEW

ONE LANGUAGE
Source of All Tongues

DR. ARNOLD D. WADLER

"The book is one which cannot fail to be of the greatest use and interest to all whose concern is with the word as a means of approach to the spiritual world and to the history of the human being." —OWEN BARFIELD

Myth tells us that the Tower of Babel began the separation of human beings by different languages and, consequently, different cultures. This division has only increased, and mutations of meaning within single languages have further separated people.

Toward the end of the twentieth century, however, a new consciousness sought renewed unity, whose consequences include political, economic, and cultural globalization.

Linguists and language historians have long searched for the source of the one language from which we were separated. Inspired by a pamphlet on the origin of language by Hermann Bech, and encouraged by his study of Rudolf Steiner's works, Dr. Wadler began thirty years of research into the tongues of various human families. In *One Language*, he lifts the veil from pre-Columbian America and reveals its place in the development of earthly humankind. Wadler sees ancient America as a key to the common primeval tongue and the origin of modern civilization. His grasp of the subject and his broad understanding of history, religion, art, and linguistics places this book among the classics of spiritual scientific literature.

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NEW

MEGALITHIC MEASURES AND RHYTHMS
Sacred Knowledge of the Ancient Britons

ANNE MACAULAY

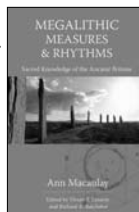
*Edited by Vivian Linacre
& Richard Batchelor*

Among civilization's strangest monuments are the huge stone circles built in the British Isles and northwest France between 3,500 and 6,500 years ago. Recently they have begun to reveal their remarkable complexity. Today, it is widely acknowledged that those ancient sites were aligned precisely according to major celestial events and were probably linked to the agricultural calendar of early farming settlements, but how did those megalithic builders achieve such extraordinary accuracy?

Macaulay devoted her life to investigating stone circle sites, seeking out their hidden geometry and deeper cultural significance. She concludes that the extraordinary mathematical skills of the British megalithic builders was original and self-contained—and eventually, the elite of that society became the "proto-Greeks" as their knowledge flowed toward the Eastern Mediterranean.

ANNE MACAULAY (1921–1998) lived in Scotland and traveled widely, surveying megalithic sites around the world. In 1994, she was awarded an Honorary Fellowship by the University of Edinburgh. Mrs. Macaulay lectured at RILKO (Research into Lost Knowledge Organization) and was a trustee of the Salisbury Center in Edinburgh.

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NEW

TURNING POINTS IN SPIRITUAL HISTORY
RUDOLF STEINER

Introduction by Edward R. Smith

Lecture collection, 1911–1912

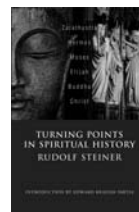
"In our long human journey, individual and collective, the journey that science calls evolution, many indeed are the turning points. But they are not so much turning points in outer, material manifestation in the fossils of paleontology, for those fossils are only the shed garments worn by humans in an earlier age, vestments designed by providence to meet the need of a changing human consciousness moving through time. Where the real evolution occurs, for which the necessary outer garments are tailored over time, is in the realm of consciousness as it transitions from spirit to matter and back to spirit."

—EDWARD REAUGH SMITH
(from the introduction)

According to Rudolf Steiner, Earth is the crucible of cosmic evolution, and earthly evolution is accomplished through humanity. Further, there were five turning points—or critical, transformative moments—in the process leading to the culmination of the Christ's incarnation through the Mystery of Golgotha. Each of those five points is exemplified by an individual: Zarathustra, Hermes, Moses, Elijah, and the Buddha.

Each lecture deals with one of these great beings and provides astonishing views of esoteric history, showing how the spiritual world guided and nurtured spiritual evolution to prepare for Christ's appearance on Earth.

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ASPECTS OF HUMAN EVOLUTION

RUDOLF STEINER

Foreword by J. Leonard Benson

8 lectures, Berlin May–
July 1917 (CW 176)



Steiner shows that the soul's natural development stops around the age of twenty-seven. After that, nothing happens for our inner being, so that life becomes a kind of mummification, unless we learn to develop inwardly. He explains how to exert thinking and feeling to keep the soul alive and growing. Ultimately, this is the only way we can make this incarnation successful. Through such effort, we continue to develop inwardly until a very advanced age, each year, becoming richer and more interesting than the year before. These lectures give real meaning to the idea that we live in a state of becoming!

This volume and *The Karma of Materialism* comprise the whole of CW 176.

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THE KARMA OF MATERIALISM

RUDOLF STEINER

9 lectures, Berlin, 1917 (CW 176)

Foreword by Owen Barfield

Rudolf Steiner examines the effects of scientists' failure to examine thinking itself since the beginning of the so-called scientific revolution. This has led to a materialistic attitude in human culture that generates what Steiner calls "the karma of materialism." He explains that there is a lack of harmony between the human intellect, which involves the physical body and life forces, and the sense of morality, which



involves the most recent aspect of our human constitution—our individuality, or "I" being.

ISBN: 0880101296

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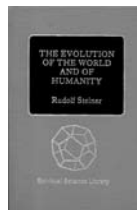
THE EVOLUTION OF THE WORLD

AND OF HUMANITY

RUDOLF STEINER

13 lectures, Penmaenmawr,
Wales, Aug. 1923

These lectures were given in Wales at the International Summer School, initiated by D. N. Dunlop. Steiner spoke about the three stages of higher consciousness, the human being's relation to the three worlds, the ruling spirit in nature, existence in the spiritual world after death, and the human being's entry into the era of freedom.



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DESTINIES OF INDIVIDUALS

AND OF NATIONS

RUDOLF STEINER

14 lectures, Berlin 1914–1915
(CW 157)

Steiner begins this volume with a consideration of the destinies of nations from a spiritual perspective. He goes on to consider the Christ impulse and Michaelic spirits. Also included are lectures on the three stages of *imagination*, sleeping and waking, the physical and etheric bodies, dreams, and the cosmic meaning of our senses, thinking, feeling, and volition.



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THE SECRET STREAM

Christian Rosenkreutz & Rosicrucianism

RUDOLF STEINER

Introduction by Christopher Bamford

During the early seventeenth century, Europe was suddenly embroiled in controversy after the publication of the first Rosicrucian texts. Ever since, Rosicrucianism has been central to Christian esotericism. Forced underground by the Thirty Years War, alchemists, hermeticists, and Masons passed it on secretly until the nineteenth century, when it inspired new spiritual movements such as Theosophy, the Order of the Golden Dawn, and Rudolf Steiner's spiritual science.

The Secret Stream collects all of Steiner's discussions of the Rosicrucians, answering a number of questions: Who are the Rosicrucians? What is Alchemy? What is the Rosicrucian path? What is the difference between Rosicrucianism and mysticism? And what does it mean for today? The topics include the Tao and the Rose Cross; the history and mission of Christian Rosenkreutz; the nature of Rosicrucian practice and experience; the meaning of *The Chymical Wedding*, and Goethe's Rosicrucian poem "The Mysteries."

Also discussed is Rosicrucian meditation, including the Rose Cross meditation.

This important collection goes to the spiritual heart of Anthroposophy, the essence of which is the Rosicrucian path.

ISBN: 0880104759

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HISTORY IN ENGLISH WORDS

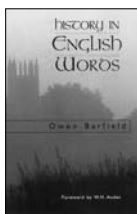
OWEN BARFIELD

Foreword by W. H. Auden

Barfield's works have made him a legendary figure. *History in English Words*, his classic historical excursion through the English language, is back in print after many years. It is a brief and brilliant history of the peoples who have spoken the Indo-European tongues, illustrated throughout by current English words whose derivation from other languages, whose history in use and changes of meaning, record and unlock the larger history.

OWEN BARFIELD (1898–1997), philosopher and critic, was a member of the Oxford Inklings, which included C. S. Lewis, J. R. R. Tolkien, and Charles Williams. He was the author of several books.

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THE GREAT INITIATES

A Study of the Secret History of Religions

EDOUARD SCHURÉ

This overview of history encompasses centuries of human existence and reflects on our greatest search—the quest for spirit. It shows the motives behind outer history, the growth of religions, the rise and fall of cultures, and shows their importance for us today. Schuré describes the lives and works of extraordinary human beings, including Rama, Krishna, Hermes, Moses, Orpheus, Pythagoras, Plato, and Jesus.

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MYSTERY OF THE UNIVERSE The Human Being, Model of Creation

RUDOLF STEINER

16 lectures, Dornach, April–May 1920
(CW 201)

According to Steiner, human beings are the model of creation and the primary focus of the cosmos. Steiner explains that the ancient maxim “know thyself! does not mean for us to study subjectively our personal character, but to know our true, archetypal human nature and our unique place in the cosmic scheme. Only true knowledge of our human nature and the spiritual forces around us will enable human progress. This book is an important contribution to the development of a contemporary spiritual science of the human being.

Previous edition: *Man, Hieroglyph of the Universe*

ISBN: 1855840693
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RUDOLF STEINER PRESS
\$24.00
240 PAGES

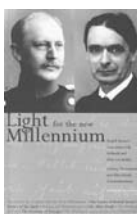


LIGHT FOR THE NEW MILLENNIUM

Rudolf Steiner's Association with Helmuth and Eliza von Moltke—Letters, Documents & After-Death Communications

T. H. MEYER, EDITOR

This collection of letters and documents deals with karma and reincarnation; life after death; the function of evil; the destiny of Europe; and the hidden causes of World War I. It tells of the meeting between two great men: Rudolf Steiner and Helmuth von Moltke, chief of staff of the German army before he was dismissed from his post after disagreements with the kaiser. The connection between Moltke and Steiner included



personal meetings, letters, and clairvoyant messages after the general's death. Their communications are reproduced here, along with an interview with Steiner and related articles.

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THE SPIRITUAL EVENT OF THE TWENTIETH CENTURY

The Occult Significance of the 12 Years, 1933–45, in the Light of Spiritual Science

JESAJAH BEN-AHARON

Ben-Aharon gives a first-hand testimony on Steiner's view of the new Christ revelation and offers his findings on the “spiritual event of the twentieth century.” He shows us how to freely participate in that event. Because the second coming is an ever-present spiritual reality beyond time and space, it is always at hand and awaiting our willing cooperation, in mediation and prayer, to be experienced directly.

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THE MYSTERIES OF THE EAST

AND OF CHRISTIANITY

RUDOLF STEINER

4 lectures, Berlin, February 3–7, 1913
(CW 144)

Steiner sketches the evolution of the mysteries from ancient Persia, through Egypt and Greece, to the Christian era and the present day with the modern initiation of the Holy Grail.

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NECESSITY AND FREEDOM

RUDOLF STEINER

5 lectures, Berlin, Jan.-Feb. 1916
(CW 166)

Steiner illuminates the questions of freedom and necessity, guilt and innocence. He includes questions of evolution, history, and culture, showing how and where human beings carry responsibility for these developments.

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THE OCCULT MOVEMENT IN THE NINETEENTH CENTURY

RUDOLF STEINER

10 lectures, Dornach, Oct. 1915
(CW 254)

Ways of thinking and their spiritual and social structures in any period are not accidental. They are brought about by certain groups of people working together for good or evil. Steiner describes these hidden groups in the nineteenth century and their effects today.

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THE PRINCIPLE OF SPIRITUAL ECONOMY

RUDOLF STEINER

11 lectures, 1909 (CW 109)

These talks reveal an aspect of how, throughout history, humankind has been guided spiritually by the life forces and astral bodies of the great initiates and avatars, which were preserved, duplicated, and interwoven with the leading personalities of history. Steiner gives numerous examples of this process, but says that such inspired people are rare today. Nevertheless, we can elevate ourselves in the future

to receive the "I-being" of the Christ, which is indeed our greatest goal—"not I but Christ in me."

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164 PAGES

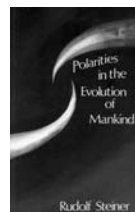
POLARITIES IN THE EVOLUTION OF MANKIND

RUDOLF STEINER

11 lectures, Stuttgart, Mar.
5-Nov. 22, 1920 (CW 197)

Steiner discusses the polarities of West and East, materialism and mysticism, knowledge and belief. He describes the forces of decline in modern civilization, how they are trying to overcome freedom in human destiny, and how Christ is pouring a new spirit into human evolution.

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THE SPIRITUAL ORIGINS

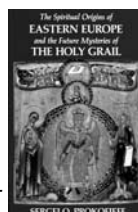
OF EASTERN EUROPE

And the Future Mysteries of the Holy Grail

SERGEI O. PROKOFIEFF

Prokofieff uses Rudolf Steiner's spiritual research to look behind history, showing that human conscience arose from ancient, hidden mystery centers in Hibernia and among Slavic people. As a result, compassion, patience, and willingness for sacrifice developed in the souls of Eastern Europeans, leading to a true "Grail mood."

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THE FUTURE OF

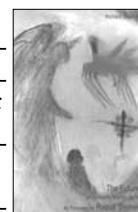
HUMANITY AND THE EARTH

As Foreseen by Rudolf Steiner

RICHARD SEDDON

The author gathers the essence of hundreds of lectures to create a broad overview of Rudolf Steiner's spiritual research into the course of human evolution. His fascinating survey takes us from the present to the far-future stages of our planet. He also discusses the respiritualization both of Earth and the solar system, which illuminates events in the Book of Revelation and the eventual transformation of evil into good.

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THE TENSION BETWEEN EAST AND WEST

RUDOLF STEINER

Introduction by Owen Barfield

10 lectures, Vienna, June 1-11, 1922
(CW 83)

Modern science ascribes to human thinking only a shadowy, subjective validity, but that "unreality" of thought allows the very inner freedom that scientific doctrine tends to deny. Steiner explains that we can extend the limits of ordinary scientific thinking in a healthy way through two kinds of meditative exercises, which are different from Eastern and old paths. They lead to the discovery of a paradox: to know yourself, look into the world; to know the world, look within.

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Life after Death

NEW

EXPERIENCES WITH THE DYING AND THE DEAD Waking to Our Connections with Those Who Have Died

CLAIRE BLATCHFORD

MESSAGE FROM "JOHN":

"Our relationship can continue to grow and change even now. Everyone should remember that when they remember the dead. Could it be that your recent dreams about my physical body as sick and wasting away have to do with the views you hold of me that need to be quietly and readily dropped? Are you clinging to something? Are you afraid to step out into the non-physical realms? Examine your own feelings and be ready to let go of baggage."

At the age of six, the author lost her hearing. As she adjusted to her new state of being in the world, she began to develop a new organ of inner perception. Thoughts and realities spoke to her with an "inner voice." In earlier works—beginning with *Turning*—she recounted some of what she heard, and she explained how she entered a path of meditative practice to strengthen her ability to receive what she was given.

The author explores another aspect of inner perception through a series of personal stories of experiences around and across the threshold between life and death. Claire Blatchford writes:

"The dead are all around and are as much our neighbors as the family next door, the tree at the corner, and the birds on the feeder. We need not be on speaking terms with all our neighbors, but the recognition of their presence, if only in the form of a nod, a smile, or a thought of appreciation or thanks, can go a

long way. When we acknowledge each other, we affirm and quicken life in each other. Though we may not be able to see the dead inwardly or outwardly, openness to their presence means a great deal to them."

By opening to the presence of the dead, the veil between the worlds becomes thinner, and our inner eyes and ears open in new ways. We awaken to a new world—the community of human beings on both sides of the threshold.

CLAIRE HOWELL BLATCHFORD was born in Washington, D.C., and grew up in Connecticut. Owing to a case of mumps, she became deaf at the age of six. After attending regular schools and graduating from Bennington College, she studied at Gallaudet University, the Waldorf Institute for Liberal Education, and Teachers College. She has taught the deaf for many years. She now lives with her husband in northwestern Massachusetts and works at the Clarke School for the Deaf. Claire is the author of books on being deaf, as well as several published by Lindisfarne Books.

ISBN: 9781584200420

PAPERBACK

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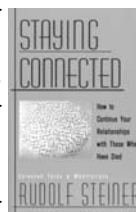
136 PAGES

STAYING CONNECTED How to Continue Your Relationships with Those Who Have Died

RUDOLF STEINER

Edited and introduced by Christopher Bamford

The idea of "working with the dead"—maintaining, continuing, and enhancing one's relationships with those who have died—was a fundamental aspect of Rudolf Steiner's work. This volume collects a rich harvest of his thoughts



on the subject, gathered over many years. Steiner spoke directly from his own experience and formulated various meditation practices and verses that worked for him.

We learn the usefulness of reading to the dead; the use of verbs (instead of nouns) when we speak with them; the importance of the sacred moments when falling asleep and awakening for asking questions and receiving answers; how our memories of the dead are like "art" to them; and of key moods we must cultivate—community with the world, gratitude, confidence in the current of life.

We learn, too, of the many ways discarnate souls can help us in our earthly work, and of the many ways we can help them. Also included are many of the mantras Steiner gave to his students for connecting with those who have died.

ISBN: 0880104627

PAPERBACK

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\$19.95

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NEW

THE DEAD ARE WITH US

RUDOLF STEINER

1 lecture (CW 182)



In this important lecture, Rudolf Steiner clearly describes life after death and explains how those on the Earth can maintain a connection with loved ones who have passed on. He describes the conditions in the environment of the dead; both the advantages and the dangers of connecting with the dead; the important moments of waking up and going to sleep; the significance of dying in childhood or in old age; and the appropriateness of various kinds of funeral services.

ISBN: 1855841045

PAPERBACK

RUDOLF STEINER PRESS

\$6.00

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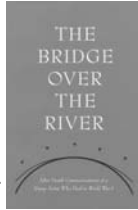
48 PAGES

BRIDGE OVER THE RIVER
After Death Communications of
a Young Artist Who Died in World War I

ANONYMOUS

After experiencing an inner unrest leading to the feeling that her brother—a young musician who died in 1915—was trying to contact her, the author gradually achieved conscious contact with him, receiving the remarkable messages included here, messages that she shared with Steiner. Containing prayers, meditations, insights, advice, and a view of the world born aloft by love, it will comfort, enlighten, and speak to hearts of all persuasions.

ISBN: 0910142599
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\$15.95
108 PAGES



CROSSING THE THRESHOLD
Practical and Spiritual Guidance on
Death and Dying, Based on the
Work of Rudolf Steiner

NICHOLAS WIJNBURG & PHILIP MARTYN

Writing from the perspective of Steiner's spiritual philosophy, the authors suggest ways of coping with the time leading up to death and the period afterward. They examine various circumstances and offer advice on practical questions such as funeral arrangement, the body, legal issues, and wills. They also suggest how those left behind can continue to relate to the departed soul of the deceased. The authors clarify Steiner's approach to funerals and, in particular, how his advice relates to members of the Christian Community and the Anthroposophical Society.

ISBN: 1902636422
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LIGHT BEYOND THE DARKNESS
How I Healed My Suicide Son
after His Death

DORÉ DEVERELL

Foreword by George Ritchie

Deeverell's son Richard led a difficult life of physical and mental illness and depression. His suicide at the age of thirty-six devastated her, but she was determined to find healing. This is a first-hand account of how, through the work of Rudolf Steiner, she discovered how to communicate with her son's spirit. Those who commit suicide often experience great suffering and regret, and she learned how to alleviate and transform her son's pain. Practical steps are explained for those who are in similar situations. An extraordinary account of love, despair, death, and resurrection that confirms a spiritual reality—that light overcomes dark through the spirit. Illustrated.

DORÉ DEVERELL was born in Oklahoma and lived for many years in Los Angeles, where she lectured, taught, counseled, and wrote on health. Living in Sacramento, she attended Rudolf Steiner College and has tutored at the local Waldorf school. She has two children and three grandchildren.

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LIFE BETWEEN DEATH AND REBIRTH

RUDOLF STEINER

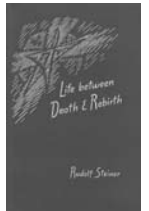
16 lectures, various cities, 1912–1913
(CW 140)

In these lectures Steiner deals with the experiences of the human soul during and after death. On the basis of precise clairvoyant observations, he describes the events experienced during the millennium of the soul's

journey within the vast realms of soul and spirit between death and rebirth.

Steiner describes the states of consciousness experienced by our deceased loved ones and how we—by considering their new consciousness—can communicate with them and even help them. Reading these descriptions, it becomes clear that excarinated souls need the spiritual support of those presently incarnated, and that those still on Earth, in turn, derive enlightenment and support from their former earthly companions.

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LIFE BEYOND DEATH

RUDOLF STEINER

In these lectures, Steiner affirms that life continues beyond death. Individual consciousness awakens to a new reality, beginning a great journey to the farthest expanses of the cosmos, where it embarks on a process of purification and preparation. Steiner explains that one of the most important tasks today is the reestablishment of living connections with those who have died. He gives suggestions as to how to do this safely, and describes how the dead can help those on Earth.

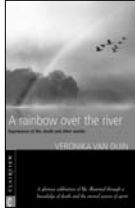
ISBN: 1855840170
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A RAINBOW OVER THE RIVER Experiences of Life, Death & Other Worlds

VERONIKA VAN DUIN

For many years Veronika van Duin has been able to see "over the river," experiencing spiritual dimensions and worlds hidden to the physical eye. She has perceived angels and demonic beings, people who have died, and even events in other parts of the world. But in 2002, with the passing of her mother, the author's spiritual journeys became more concentrated and frequent, and she began to see people who had recently crossed the threshold of death, including the victims of an airplane disaster and a suicide bombing.



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THRESHOLDS Near-Life Experiences

GABRIEL BRADFORD MILLAR, EDITOR

People returning to life after serious accidents occasionally describe so-called near-death experiences. *Thresholds* gathers a variety of accounts of "near-life" experiences.



This is a book of ordinary revelation whose aim is to help readers respect the authority of their own profound life experiences.

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ONE STEP AT A TIME Mourning a Child

BETTY MADILL

For thousands of parents, friends, and relatives struggling to come to terms with the loss of a child, this book is an invaluable source of comfort. Written from her personal experience, *One Step at a Time* combines Betty Madill's own sensitive recommendations with recognized bereavement counselling advice. She offers practical suggestions to help people begin their own path of healing and acceptance. Her advice is touching and credible, from ideas for dealing with the effects of the child to working through debilitating grief and feelings of guilt and helplessness.

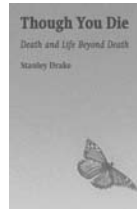


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THOUGH YOU DIE Death and Life beyond Death

STANLEY DRAKE

Stanley Drake, who was a Christian Community priest in England, has brought together a large amount of evidence in this thought-provoking book about death and life beyond death. From the accounts of a growing number of people who have experienced near-death to the deep spiritual insights of Rudolf Steiner, we can begin to learn about the distinct stages in existence after death. Above all is the central Christian mystery of death, which reveals itself as our thinking becomes more spiritual.

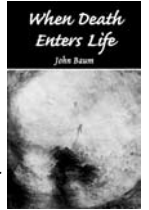


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WHEN DEATH ENTERS LIFE

JOHN BAUM

This inspiring book is for those facing their own death or those experiencing the death of someone close. It gathers thoughts, feelings, experiences, and observations about death, offering both spiritual and practical guidance. It will help prepare both those facing death and their caretakers.



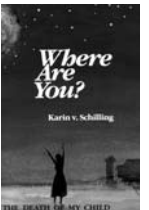
JOHN BAUM, Scottish by birth, is a priest of the Christian Community in Oslo, Norway.

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FLORIS BOOKS
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WHERE ARE YOU? Coming to Terms with the Death of My Child

KARIN V. SCHILLING

Saskia, the author's fourteen-year-old daughter, died instantly in a car accident. Karin was plunged into despair. This is her account of the long odyssey to understanding. The understanding she gains is not an abstract principle. Rather, she comes to experience the reality of Saskia's spiritual presence. The path to this experience was not easy. Karin first overcame grief and made the decision not to forget and not to run from pain. Slowly she awoke to a feeling of Saskia's presence.



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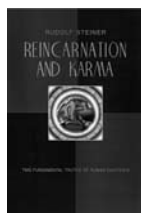
Reincarnation and Karma

REINCARNATION AND KARMA Two Fundamental Truths of Existence

RUDOLF STEINER

5 Lectures, Berlin,
Stuttgart, 1912 (CW 135)

"Just as an age was once ready to receive the Copernican theory of the universe, so is our own age ready for the ideas of reincarnation and karma to be brought into the general consciousness of humanity." —Rudolf Steiner



Rudolf Steiner introduced the West to his detailed, scientific knowledge of reincarnation and karma. He gave concrete descriptions of the way individuals metamorphose during the course of successive incarnations and specific examples of how karma works.

Included are practical exercises that lead to an experience of the reality of reincarnation. By experiencing the reality of successive earthly lives, one can form a foundation for a spiritual understanding of the relationship between humankind and the cosmos.

These are some of Steiner's most important teachings on reincarnation and karma, which can lead to direct knowledge of the laws of reincarnation and karma.

Topics include: How to perceive directly the part of our being that passes through many lives on earth; How to develop a "feeling memory," needed to experience reincarnation; Thought exercises for gaining knowledge of reincarnation and karma; Examples of how karma works between incarnations; How knowledge of reincarnation and karma affects our moral life.

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REINCARNATION AND IMMORTALITY

RUDOLF STEINER

5 lectures, various cities,
1916–1922; 1 essay, 1905

Steiner shows that immortality is not just a continuation of life after death, but also involves a continuation of life in the spiritual world through reincarnation in the physical world. He shows how we can begin to understand the mysteries of reincarnation and immortality by developing our higher faculties of *imagination, inspiration, and intuition*. Steiner also explores the mysteries of the human being, human evolution, the nature of Anthroposophy, and social issues.

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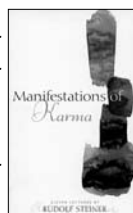
MANIFESTATIONS OF KARMA

RUDOLF STEINER

11 lectures, Hamburg, May 16–28,
1910 (CW 120)

Rudolf Steiner speaks of karma as a reality that, if we understand it, answers our deepest questions about life's meaning and purpose. We create our own karma in every area of existence, laying the foundation in one incarnation for the next. Steiner tells us that the pattern runs through many lives and that we can gain a sense of purpose by recognizing that karma is always being resolved. Many areas of individual and world karma are discussed in this exciting volume.

ISBN: 1855840588
PAPERBACK
RUDOLF STEINER PRESS
\$24.00
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A WESTERN APPROACH

TO REINCARNATION AND KARMA Selected Lectures & Writings

RUDOLF STEINER

Edited & introduced by René Querido

Foreword by Robert McDermott

Querido presents a Western perspective of karma and rebirth, which he places in the context of Steiner's spiritual science. He selected Steiner's most important lectures and writings on the causes and effects of karma in relation to world events, natural phenomena, illness, and more. Steiner also describes how we can understand our own karma in the light of past incarnations, and how we can take responsibility for our own destinies.

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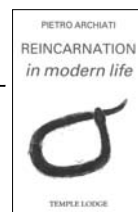


REINCARNATION IN MODERN LIFE Toward a New Christian Awareness

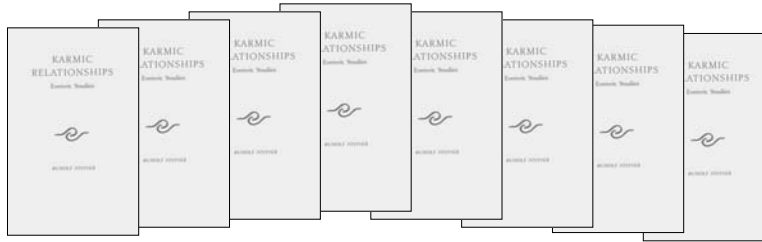
PIETRO ARCHIATI

Archati describes Rudolf Steiner's approach to reincarnation. By applying and developing Steiner's ideas, Archiati brings the concept of reincarnation to bear on many issues of modern life, including abortion and rape. He addresses the question of whether reincarnation appears in the New Testament and explains how we can understand theological problems such as Christ's Resurrection and the resurrection of the body from this wider context.

ISBN: 0904693880
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TEMPLE LODGE
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The Karmic Relationships Series by Rudolf Steiner



Near the end of his life, Steiner assumed his special destiny: to awaken the West to reincarnation and karma. He gave more than eighty lectures in 1924 to reveal the destinies of various individuals from one life to the next, to show how the laws of karma work in various cases. He also revealed the karmic streams of members of the Anthroposophical Society.

VOLUME 1

12 lectures, Dornach, Feb. 16–Mar. 23, 1924 (CW 235)

An overview of karma. Considers the incarnations of Friedrich Nietzsche, Lord Bacon of Verulam, Lord Byron, and many others.

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VOLUME 2

16 lectures, Dornach, Apr. 6–Jun. 29, 1924 (CW 236)

Individual karmic relationships in history, such as Marx and Engels. Surveys karma in human life; the formation of karma after death; and the cosmic form of karma.

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VOLUME 3

11 lectures, Dornach, Jul. 1–Aug. 8, 1924 (CW 237)

Discusses karmic relationships within the anthroposophic movement; predispositions that lead people to Anthroposophy; the two streams in the movement; Rosicrucianism; Islam; Aristotelianism; Platonism; and the School of Michael.

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Selected Lectures

RUDOLF STEINER

Translated by A.R. Meuss

Religious and spiritual writings have always referred to beings from the spiritual hierarchies, especially those known in Christian tradition as angels, who influence individual lives as well as evolution. Through clairvoyance, Steiner confirmed the existence of such beings and showed how modern minds could gain access to their world. It is crucial for the development of humanity that we begin to cooperate with the angels.

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DIETRICH BAUER, MAX HOFFMEISTER
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WOLFGANG WEIRAUCH, EDITOR

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RUDOLF STEINER

According to Steiner, people long ago were able to commune with nature spirits. These "elemental beings" were immortalized as fairies and gnomes in myth, legend, and children's stories.

Today, says Steiner, that instinctive understanding for elemental beings needs to be transformed into clear scientific knowledge and that humanity will be unable to reconnect with the spiritual world unless it develops a new relationship to nature spirits, who themselves want to assist us and act as "emissaries of higher divine spiritual beings."

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ENCOUNTERS WITH ANGELS

DAN LINDHOLM

Many people have experienced moments in life when they have felt an invisible hand guiding their destiny, and there are also many recorded instances of dreams or visions of angels. The author has gathered accounts of these encounters from sources in various countries.

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IRENE JOHANSON studied at the seminary of the Christian Community in Stuttgart and was ordained in 1956. She is the priest for the Munich congregation and lectures widely.

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IRENE JOHANSON

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Part two presents messages containing advice, guidance, and insight to humanity. They address contemporary issues, including organ transplants, genetic modification, cloning, mad cow disease, nuclear energy, evil, catastrophes and disasters (including September 11), abortion, and more.

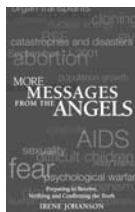
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THE WORK OF THE ANGEL

IN OUR ASTRAL BODY

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1 lecture (CW 182)

Steiner reveals that the angels wish to create images in human astral bodies to bring about "definite conditions in the social life of the future," related to brotherhood, religious freedom, and conscious spirituality.

Other spiritual beings, however, work in opposition to the angels. If humanity sleeps though the angels' spiritual revelation, it will lead to sexual aberrations, misuse of medicine, and misapplication of technology.

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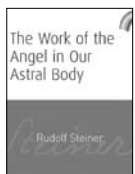
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Collected by Margaret Jonas

Steiner describes the role of guardian angels and our relationship to the heavenly hierarchies of spiritual beings as a whole and how they shape our human form through cosmic activity.

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Esoteric Christianity

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RUDOLF STEINER

Introduction by Richard Smoley

12 lectures, Berne, Sept. 1-12, 1910 (CW 123)

For centuries, people have puzzled over the varying accounts of Jesus's life in the four Gospels. Steiner shows how each version presents a different lens onto Christ's life and message. He reveals this Gospel as the one that emphasizes Christ's humanity. Further, his visionary perspective traces Christ's life and message to spiritual impulses that go back centuries, even millennia, to the legendary civilization of Atlantis, to the mysterious Zoroaster, and to the Jewish Essene sect.

Previous translation: *The Gospel of St. Matthew*.

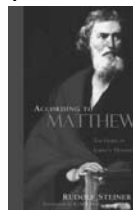
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ACCORDING TO LUKE

The Gospel of Compassion and Love Revealed

RUDOLF STEINER

10 lectures, Basel, Sept. 15-26, 1909 (CW 114)

Introduction by Robert McDermott

Here is the most accessible and illuminating of Steiner's revelations about the significance of the Christ for the spiritual development of humanity. He discusses the link between the Buddha and the Christ, which unites Buddhism and Christianity—not in theory but in the spiritual activities of those two beings. Steiner also describes the relationship between the Greek Mystery traditions and the Mystery of Golgotha:

Previous translation: *The Gospel of St. Luke*.

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BACKGROUND TO THE

GOSPEL OF ST. MARK

RUDOLF STEINER

13 lectures, 1910-1911 (CW 124)

Steiner stresses the relationship between Mark's gospel and the "language of the macrocosm." He also discusses the two main streams of post-Atlantean civilization, the purpose of our time, the laws of rhythm in the soul and spirit, and much more.

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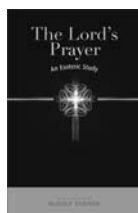
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NEW

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Translated by Pauline Wehrle

4 lectures (CWs 96, 97)

The Lord's Prayer is at the very heart of Christianity. Over the past two millennia, it has been recited many millions of times by millions of people around the world. Here, Steiner affirms the power of the prayer given by Jesus Christ, encouraging us to understand its most profound meanings. Such understanding, he tells us, has become necessary for humanity's continued development.

In these four lectures, Rudolf Steiner penetrates the esoteric significance of the Lord's Prayer by relating the seven petitions in the prayer to the seven spiritual and physical human bodies. He also discusses the difference between prayer and meditation and shows how real prayer is truly selfless.

This volume features an introduction by Judith von Halle, whose work is valued for her experiential knowledge of the Lord's Prayer and the events of Christ's life.

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NEW

THE LORD'S PRAYER The Living Word of God

JUDITH VON HALLE

Translated by Matthew Barton

After she received the stigmata in 2004, Judith von Halle began to experience, very vividly, events that occurred during the time of Christ. These continuing experiences are not visionary or clairvoyant but actual participation in those events, involving all human senses. To complement this method of witnessing Christ's life, von Halle brings a spiritual scientific method of observation, a form of research based on consciously crossing the spiritual threshold by the human "I." Combining the results in this study, she describes the Lord's Prayer, the archetypal prayer of humanity, and Christ's presentation of it to those closest to him, as well as the context in which he gave it.

Von Halle considers the historical circumstances at the time of Christ, the preparations he made for passing the prayer on to others, the prayer's meaning to the disciples, and how the Lord's Prayer acts as a mediator between worlds. Moreover, she reflects on the doxology of the Lord's Prayer and its relationship to the Sephiroth Tree.

This slim volume will be of service to anyone interested in a deeper understanding of the Lord's Prayer and its meaning for the world.

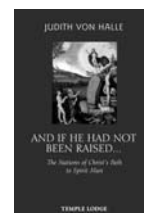
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NEW

AND IF HE HAD NOT BEEN RAISED... The Stations of Christ's Path to Spirit Man

JUDITH VON HALLE

Translated by Brian Strevens

At *Passiontide* 2004, Judith von Halle received the stigmata, the duplication on her body of the wounds of Christ. After careful consideration, she decided to share this event with a small group in Berlin at Michaelmas that year. Usually, the stigmata are either seen as a miracle or simply denied. Based on Rudolf Steiner's spiritual scientific knowledge, the author tries to understand the phenomena and its significance for individual destiny.

Von Halle began to experience the events of Christ's life in full sensory detail and has explored those events through spiritual scientific research, or "continuity of consciousness." Her intention is to stimulate patient and repeated reflection upon this great mystery, leading to a closer relationship with Christ.

JUDITH VON HALLE was born in Berlin in 1972. She began working as a staff member at Rudolf Steiner House in Berlin, where she also lectured while maintaining an architectural practice. She works principally as a lecturer and author.

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CHRIST AND SOPHIA
Anthroposophic Meditations on the
Old Testament, New Testament, and
Apocalypse

VALENTIN TOMBERG

Introduction by Christopher Bamford

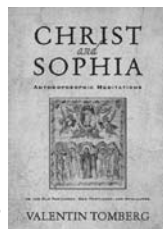
Tomberg shows how the entire Bible tells the history of the Christ being, as well as the cosmic and earthly preparations for the Mystery of Golgotha, its significance for humanity and the world; the central role of the Sophia being and her relationship to the Christ, the Holy Spirit, the Disciples, Pentecost, and all humanity; and the Grail nature of the Christ's involvement in earthly history.

This completely revised text includes Tomberg's anthroposophic meditations on the Bible, plus his unfinished "Four Sacrifices of Christ."

An invaluable resource for a better understanding of Anthroposophy and esoteric Christianity.

VALENTIN TOMBERG (1900–1973) was born into a Lutheran family in St. Petersburg. He was drawn to the Russian Christian esoteric tradition and to Vladimir Soloviev at an early age, and later had a personal experience of the Sophia in a Cathedral. Under the auspices of the Anthroposophical Society (which he left around 1940), he lectured in Holland and England and wrote extensively on his esoteric understanding of the Bible and Christianity. He later converted to Catholicism.

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LAZARUS, COME FORTH!
Meditations of a Christian Esotericist
on the Mysteries of the Raising of
Lazarus, the Ten Commandments, the
Three Kingdoms & the Breath of Life

VALENTIN TOMBERG

Translated by Robert Powell

& James Morgante

These meditations reflect the author's personal spiritual journey into the depths of God's kingdom within—within the soul, within personal relationships, within nature and the cosmos.

Part one, on the raising of Lazarus, looks at an encounter with God the Father through the miracles of Creation and the Fall, and through Moses and the Old Testament Covenant and the Ten Commandments.

Part two, on the Ten Commandments, is a meditation on the seven miracles of Christ described in the Gospel of John, culminating in the raising of Lazarus, the miracle of being raised from forgetfulness, sleep, and death to remembrance, wakefulness, and resurrection.

Part three considers the encounter with the Holy Spirit and living the life of Christ through the Church.

Part four begins with the union of love and prayer in the Holy Spirit, "The Breath of Life," in which we are invited to see our natural breathing as breathing the breath of God. Part four ends with "Natural and Supernatural Images of the Holy Trinity"—the message of the starry heaven at night, the message of the setting Sun, and the message of the birth of a new day.

A previous edition was titled *Covenant of the Heart*.

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BACK IN PRINT!

THE GOSPEL OF ST. JOHN

RUDOLF STEINER

Introduction by Marie Steiner

Translated by Maud B. Monges

12 lectures, Hamburg,

May 5–31, 1908 (CW 103)

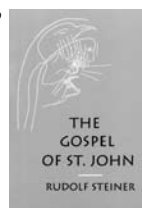
"It will come to be understood that Christianity is only beginning its influence and will fulfill its real mission only when it is understood in its true, spiritual form.... The more these lectures are understood in this sense, the better they will be understood as they were intended."

—RUDOLF STEINER

At Pentecost 1908, seven years after he had given the world his book *Christianity As Mystical Fact* and the first intimation of the consequences of his Christ experience—

Rudolf Steiner began his great work of renewing humanity's understanding of the Mystery of Golgotha and its meaning for human and earthly evolution. Accordingly, he turned to the deepest, most spiritual of the Gospels, that of the initiate John.

Readers will find that the incarnation, death, and resurrection of the Divine Word reveals the mission of the Earth—*Love*. Also explained are the mysteries behind Lazarus' resurrection, the "I AM" sayings, and the seven degrees of initiation. We come to understand that the John's Gospel is a continuing spiritual presence, to be recalled, meditated, and permeated with one's own life. In doing so, we realize that our purpose—and that of all humankind—is to become the Virgin Sophia, a receptacle for the Holy Spirit.



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JESUS, LAZARUS, AND THE MESSIAH Unveiling Three Christian Mysteries

CHARLES S. TIDBALL

With Robert Powell

Foreword by Christopher Bamford

"Humanity as a whole produced evangelists as mediators, who provided revelations that can be understood only gradually. These scriptures will be understood more and more as humanity progresses."

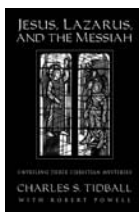
—RUDOLF STEINER, 1911

At the heart of the mystery of Christianity, we encounter the divinity of Jesus Christ—the revelation of the descent of God from the spiritual world into the material world for the sake of humanity. To unveil the meaning of this cosmic event, authors Charles Tidball and Robert Powell (in his two chapters) draw on four very different sources: the Gospels themselves, medieval and Renaissance tradition and art, the visions of Anne Catherine Emmerich, and the spiritual science, or Anthroposophy, of Rudolf Steiner.

The book unravels three key mysteries: the nature of Jesus; the identity of Lazarus and the meaning of his initiatory "raising from the dead"; and the Messianic mystery of the incarnation of the Christ. In the process, much is learned about the dates of Gospel events, as well as their repercussions in history.

CHARLES S. TIDBALL is a professor emeritus of computer medicine and neurological surgery. Since retiring, he has served at the Washington National Cathedral. Dr. Tidball has been a student of Rudolf Steiner's work since 1948.

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WHY JESUS DIDN'T MARRY

MARY MAGDALENE

A Short History of Esoteric Christianity

JOHN VAN SCHAIK

One of the most sensational theories today is that Jesus married Mary Magdalene. The idea has caught the popular imagination and sparked much debate over Jesus's personal relationships.

Where established churches and theologians have dismissed or ignored the question, this book addresses the matter directly and seriously considers the evidence.

Van Schaik uses his vast expertise and knowledge of esoteric Christianity to explore Christian history and secret practices at the time of Jesus. Though it may disappoint many theorists, he concludes firmly that Jesus and Mary Magdalene were not married.

Why Jesus Didn't Marry Mary Magdalene is a clear, readable antidote to the vague and sensational claims that surround the question of a relationship between Jesus and Mary Magdalene.

JOHN VAN SCHAIK studied medieval mysticism and gnosticism at the University of Utrecht and the University of Antwerp. He specialized in the relationship between esoteric Christianity and the established Church and received his Ph.D. from the Catholic University of Nijmegen. He helped establish and directs the Origenes Institute in the Netherlands.

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THE NEW MYSTERIES And the Wisdom of Christ

VIRGINIA SEASE &

MANFRED SCHMIDT-BRABANT

In the old mystery cultures, individuals experienced themselves as "children" of the gods, or even as their instruments. According to Rudolf Steiner's spiritual science, the birth of independent thinking did not arise until our present state of consciousness—the awareness of one's individual self. But who is this "I"?

The authors maintain that true self-knowledge is related intimately to knowledge of the Christ, the central being of world evolution. Focusing on the being of Christ and on Christianity, they present a series of engaging lectures on the development of mystery wisdom today. They expand their previous study, *Paths of the Christian Mysteries*, by drawing attention to the effect of the "Christ mysteries." Some of the essential themes of this new volume include the transformation of conscience, the place of prayer and meditation, and the significance of sacrifice today.

VIRGINIA SEASE earned her doctorate in German from the University of Southern California and taught in a university and a Waldorf school in Los Angeles. She is a member of the Executive Council at the Goetheanum in Dornach.

MANFRED SCHMIDT-BRABANT, born in Berlin, was a member of the Executive Council at the Goetheanum in Dornach until his death in 2001.

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PATHS OF THE CHRISTIAN MYSTERIES From Compostela to the New World

VIRGINIA SEASE &
MANFRED SCHMIDT-BRABANT

Recently, there has been an upsurge of interest in “the Camino,” the pilgrim’s route to Santiago de Compostela in northern Spain. The authors assert that we live in a time of spiritual quest, discovery, and change and that primal memories are beginning to emerge in human consciousness.

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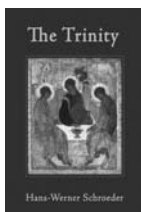


THE TRINITY

HANS-WERNER SCHROEDER

Translated by Eva Knausenberger

The Trinity—the idea of God as three persons in one—is central to Christianity. Rev. Schroeder, an ordained priest of the Christian Community, focuses his considerable experience and wisdom on the issues surrounding the Father God, the Son God, and the Spirit God. He goes into depth in his discussion of their individual theologies and characteristics before going on to the spiritual implications of the Trinity itself.



HANS-WERNER SCHROEDER, born in 1931, is a priest of the Christian Community. He teaches at the seminary in Stuttgart and is the author of several books.

ISBN: 9780863155796

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THE MYSTERY OF THE TWO JESUS CHILDREN

And the Descent of the Spirit of the Sun

BERNARD NESFIELD-COOKSON

The Gospels give two different genealogies for Jesus, and two accounts of the Jesus’s birth are given by Matthew and Luke. The author uses the Bible, Christian apocrypha, the “Dead Sea Scrolls,” and other sources, especially statements by Rudolf Steiner, the first modern thinker to speak of the existence of two Jesus children. The author also refers to many works of art that appear to depict two Jesus children. Fifteen paintings are reproduced as beautiful, full-color plates.

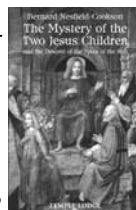
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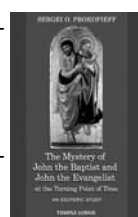
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THE MYSTERY OF JOHN THE BAPTIST & JOHN THE EVANGELIST AT THE TURNING POINT OF TIME An Esoteric Study

SERGEI O. PROKOFIEFF

In this brief, enlightening book, Prokofieff addresses the mystery of the “two Johns” solving many unanswered questions. In particular, he throws light on issues of “incarnation and incorporation,” the nature of John the Baptist’s and John the Evangelist’s respective initiations, the significance of their mutual work at the “Turning Point of Time,” and its relevance to our present day.



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THE GOSPEL OF ST. MARK

RUDOLF STEINER

10 lectures, Basel, Sept. 1912

(CW 139)

Introduction by Stewart Easton

According to Steiner, Mark was especially able to reveal Christ as a cosmic being of greatness and power. Having been a student of Peter, he moved to Alexandria at a time when Jewish philosophy and theology was at its peak and absorbed the best aspects and views of pagan gnosis. Mark learned how humankind arose from the spiritual world and how luciferic and ahrimanic forces are absorbed into human souls. He was able to accept everything he learned from pagan gnosis about our cosmic human origin when our planet first manifested. From his perspective in Egypt, Mark also saw the strong contrast between our original human destiny and what humankind had become.

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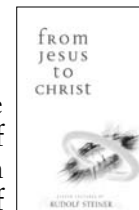


FROM JESUS TO CHRIST

RUDOLF STEINER

11 lectures, Karlsruhe,
Oct. 4–14, 1911 CW 131)

Steiner describes the problematic aspects of Christian theology, such as the resurrection of the physical body. He emphasizes the esoteric path to Christ and encourages us to awaken to the new revelation manifesting in our time—the Christ as “Lord of Karma.”



ISBN: 1855841959

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208 PAGES

EDWARD REAUGH (pronounced "Ray") SMITH is an Illinoisan transplanted to Texas at mid-century. He is a husband, father, and grandfather with broad interests in life. A successful lawyer and businessman, amateur musician, and athlete, his lifelong search for the deeper meaning of the Bible—which he taught for over twenty-five years before discovering the writings of Steiner—expresses itself in this extensive work. For more about this interesting, hard-working author and his books, please visit his website, "The Bible and Anthroposophy" (www.bibleandanthroposophy.com).



THE BURNING BUSH
Rudolf Steiner, Anthroposophy, and the Holy Scriptures: An Anthroposophical Commentary on the Bible

This Bible commentary incorporates the spiritual insights of Anthroposophy. Smith combines his extensive knowledge of traditional biblical scholarship with years of concentrated study of Steiner's works. *The Burning Bush* deviates from the normal commentary mode, presenting a series of essays on terms and phrases of critical importance to a deeper comprehension of the biblical message. It includes an extensive bibliography of Steiner's works as well as numerous charts, diagrams, and cross references, making this a tremendously valuable research tool.

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DAVID'S QUESTION
"What is Man?" [psalm 8]: Rudolf Steiner, Anthroposophy, and the Holy Scriptures

The model for a union of science and religion is Steiner's spiritual science. By allowing phenomena to speak to us instead of sinking into abstract theories, they are seen as images of the spirit world—as above, so below.

At the heart of this work are "Fire" (where Earth and Heaven meet), "Light" (first form of corporeality from which all else follows), "Blood" (meeting point of inner and outer worlds), and "What Is Man?" (how beings of the higher worlds form the earthly vehicle for the human being).

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THE SOUL'S LONG JOURNEY
How the Bible Reveals Reincarnation

Smith shows how reincarnation is powerfully revealed in the Bible's most fundamental aspects. How and why have these insights escaped attention for so long? Here they are finally uncovered by a confluence of conventional Bible study and the ground-breaking spiritual discoveries of Rudolf Steiner.

With emphasis on the organic provisions of the Old Testament, Smith shows both the assumptions of those who heard Jesus' words and how the New Testament confirms the ancient heritage. Arising from the canon is an exciting story of the long journey of humanity and every human soul—each a "beloved sheep" whom the Creator is unwilling to lose.

Combining a lifetime of biblical study and teaching, fifteen years investigating and contemplating Rudolf Steiner's vast works, and almost three decades of applying the analytical skill required in an intense law practice, Smith has produced a potential classic the serious Bible student can ill afford to ignore.

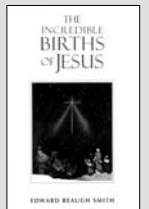
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Smith brings the insights he discovered in Anthroposophy into the heart of mainstream Christianity. He focuses on the Nativity, offering a way to understand the significance of the Bible as the story of human development, from the distant past to the distant future.

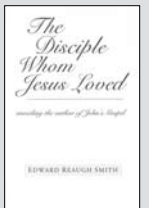
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THE DISCIPLE WHOM JESUS LOVED
Unveiling the Author of John's Gospel

Smith reveals the identity of John and Christian initiation in a new way that is both suggestive and conclusive. This small book is a profound revolution in this field. If you wish to understand more deeply the mystery of Jesus Christ and his "beloved disciple," this is must reading.

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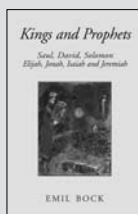
EMIL BOCK (1895–1959) was one of the foremost theologians of his day in Germany. He played an important role in starting The Christian Community, the movement for religious renewal, which he led from 1938 until his death.

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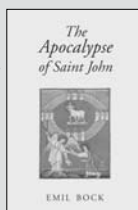
The Israelites of the final pre-Christian millennium were the illuminated center of world history—a focus for all human endeavors. Bock paints a picture of the Old Testament prophets as guided from above by the Christ spirit as they prepared the way for his human incarnation. He also shows how the prophets can help prepare us to meet Christ.



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John's rich, pictorial language is often seen as harsh and mysterious, but Bock helps the reader understand that John deals with the universal problems of spiritual development. This is not merely a commentary on the Apocalypse, but a profound examination of human needs today. Bock shows how we can read the Revelation to understand Christ's position as leader through danger, now and in the future.



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Renewing the Religious
Cycle of Festivals

Bock explores ways to deepen our understanding of Christian festivals. When actively renewed, they can heighten our awareness of the Earth as a living being and provide new energy for human society.

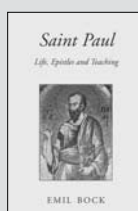


Most important, festivals provide opportunities for a new understanding of the Christian mystery manifesting today—the appearance of Christ in the etheric realm. Nature is awaiting redemption through our work as human beings. Bock provides meditations to help us take up this spiritual responsibility.

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Life, Epistles, and Teaching

Bock's study gives a truly spiritual dimension to Paul's background, offering a deeper understanding of this great Christian and his teaching. He shows that Paul carried Christianity beyond the Jewish communities and to humanity as a whole. In his epistles, Paul makes it clear that the Law of Moses had run its course and that conscience—as “inner jurisdiction”—would replace the externally imposed rules and commandments of Mosaic and Judaic laws.



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THE THREE YEARS
The Life of Christ between
Baptism & Ascension

Here, skeptical readers can rediscover the healings and miracles of Christ. Bock adds the historical and geographical background of the Gospels to their spiritual wisdom. He sees the Gospel of John as the most precise record of Christ's three-year ministry, as well as the Gospel with the deepest esoteric significance.



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THREEFOLD MARY

Afterword by Michael Debus

Emil Bock gave these three lectures during the 1950/51 Christmas Holy Nights under the title “The Mystery of the Virgin Mary in Body, Soul, and Spirit.” On November 1, 1950, Pius XII had proclaimed the Dogma of the Assumption—Mary's bodily assumption into heaven—which sent shock waves around the Christian world at the time. C. G. Jung, for instance, wrote his *Answer to Job* in response. Bock's response was these lectures, in which he tried to answer some of the issues, while broadening the scope to include not only the Mary-Sophia mystery in human history, but also the meaning of the feminine element in the evolution of consciousness.



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THE APOCALYPSE OF ST. JOHN Lectures on the Book of Revelation

RUDOLF STEINER

12 lectures, Nuremberg,
June 17–30, 1908 (CW 104)

Steiner shows that the messages to the seven churches and the unsealing of the seven seals must be understood as an initiation text. Based on his initiation and on spiritual science, Steiner interprets John's insights into cosmic and human history. In this way, the spiritual images of John's writing—the twenty-four elders, the sea of glass, the woman clothed with the sun, the vials of wrath, the lamb and the dragon, the new heaven and the new Earth, and the number of the beast—all take on new meaning.

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ESOTERIC CHRISTIANITY And the Mission of Christian Rosenkreutz

RUDOLF STEINER

With an intimate knowledge of his subject, Steiner brings esoteric, or Rosicrucian, Christianity into the light. He shows the influence of Christ's power through history, the function and effects of karma, the role of the Buddha and bodhisattvas, and the vital work of Christian Rosenkreutz, Jeshu ben Pandira, and more.

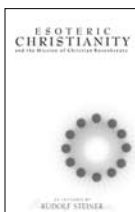
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GENESIS Secrets of Creation

RUDOLF STEINER

11 lectures, Munich, Aug.
16–26, 1910 (CW 122)

Introduction by B. Urieli
Translated by P. Wehrle

From direct spiritual perception, Steiner presents a perspective on creation beyond the polarized arguments between creationists and scientific reductionists. He describes the work of spiritual hierarchies in Earth's creation and clarifies the relationship between the Elohim and the biblical Jehovah. He also discusses themes of light and darkness, the meaning of Adam and Eve, the "day of rest," the stages of human development on Earth, and the special character of the Hebrew language.

Includes a previously unpublished introductory lecture on the meaning of mystery drama.

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NECESSARY EVIL Origin and Purpose

HANS-WERNER SCHROEDER

Drawing on Rudolf Steiner's philosophy, the author shows that the roots of evil lie with angelic beings. Schroeder discusses the prehistory of evil in heaven and shows how the polarity of two kinds of evil—with good as the balance—manifests in earthly history, education, work, human relationships, sexuality, religion, and technology.

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THE FIFTH GOSPEL From the Akashic Record

RUDOLF STEINER

13 lectures, various cities, 1913–1914
(CW 148)

From his clairvoyant reading of the akashic record—or the cosmic memory of all events, actions, and thoughts—Steiner was able to speak about aspects of the life of Jesus Christ not found in the four biblical Gospels. The results of this research have been called the "fifth gospel." After an intense inner struggle to verify the exact nature of these events, and after checking the results of his research, Steiner described many detailed episodes from the akashic record.

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THE CHRISTIAN BOOK OF THE DEAD Accompanying Their Journey after Death

MARGARET VAN DEN BRINK
& HANS STOLP

Many who have had "near death" experiences tell of a world of light, others tell of profound encounters with deceased friends and family. Drawing on personal experience, the authors describe seven steps into the world of light. They also draw on spiritual Christian traditions—mostly ignored by mainstream Christianity—to offer timely insights into what happens after death.

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NEW

HOW DO I FIND THE CHRIST?

RUDOLF STEINER

1 lecture (CW 182)

How does one find the Christ today? Steiner emphasizes the importance of working toward knowing one's true self, or "I" being, the significance of experiencing powerlessness, and the eventual resurrection from powerlessness.

In this important lecture, Steiner also discusses the ancient Academy of Gondishapur, the significance of the year 666, the mission of Islam, and the crucial consequences of the Nicaean Council of 869.

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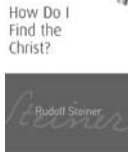
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THE BEGINNINGS OF CHRISTIANITY

Essene Mystery, Gnostic Revelation,
and the Christian Vision

ANDREW WELBURN

The esoteric current of early Christianity is reflected in the New Testament writings of Mark, Paul, and, above all, John. Gnostic Christians tried to preserve this tradition, using the archaic mysteries as a way to know (*gnosis*) cosmic truths. The full scope of the traditions on which the Gnostics drew is clearer following the finds at Qumran and Nag Hammadi. Welburn discovers a real kinship between today and the early Christians' time, showing that we have the chance to rediscover the spiritual world and the meaning of Christian origins.

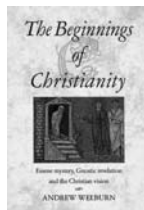
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SEEING CHRIST IN
SICKNESS AND HEALING
PETER SELG

Sometimes we may tend to forget the larger purpose of healing owing to a need to focus on the daily mechanics of healthcare. Selg shows how anthroposophic therapies draw heavily on the Christian concept of healing as seen in the Christian Bible. He suggests that, through meditation, healers and caregivers can allow the healing power of Christ to work through them by recognizing that sickness is part of a person's destiny and that healing can help realize the purpose in one's life. Nurses, caregivers, social workers, therapists, counselors, and doctors can all benefit from this insightful book.

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THE BIBLE'S HIDDEN COSMOLOGY

GORDON STRACHAN

By returning to the principles of ancient cosmology, that is, how the biblical writers viewed the universe, the author reveals a new understanding of the Bible. He uses the disciplines of music theory, astronomy and astrology, numerology, and sacred geometry to uncover hidden wisdom and allow the ancient secrets of the Bible to shine through.

This book gives readers a deeper understanding of ancient wisdom traditions and a new respect for the implicit coding of the Bible.

Includes thirty-five black and white illustrations

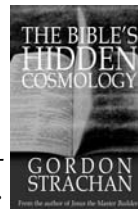
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CHRONICLE OF THE LIVING CHRIST
The Life & Ministry of Jesus Christ:
Foundations of Cosmic Christianity

ROBERT POWELL

Powell works with the visions of Anne Catherine Emmerich and the spiritual discoveries of Rudolf Steiner to establish the dates of daily events in the life of Jesus Christ. He gives a historical overview, then, using esoteric sources and sidereal astrology, he offers insights into the birth of Christ. He also gives a daily chronicle of the three-and-a-half-year ministry of Jesus, dating the events with an unprecedented accuracy. He correlates significant events in Christ's life with future dates.

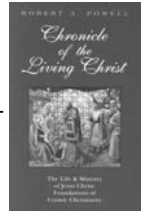
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THE NINTH CENTURY &
THE HOLY GRAIL

WALTER JOHANNES STEIN

Introduction by John Matthews

This study of Parzival by Wolfram von Eschenbach offers ground-breaking insights into the mystery of the Grail. Stein searches historical records and identifies individuals and events and reveals Eschenbach's spiritual messages.

Includes an index and thirty-eight pages of illustrations.

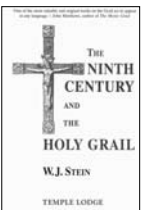
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GIVE US THIS DAY The Story of Prayer

RUFUS GOODWIN

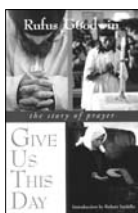
Foreword by Robert Sardello

Gandhi called prayer “the key of the morning and the bolt of the evening.” But what is a prayer? Do you need to believe in God in order to pray? Why are the words important? What is the difference between prayer and meditation? Should you ask for things when you pray? Do prayers change the world around us?

Goodwin addresses these and other questions by examining many different traditions of prayer. He gets at the essential technique and the attitude of prayer—its cognitive working. Prayer may be seen as a key to one’s active inner life and one’s experience of the higher self. He shows us how prayer can bring about a cognitive restructuring that provides greater access to renewal, imagination, inspiration, and intuition, while also providing an anchor and meaning in daily life.

RUFUS GOODWIN, a native of New York City, graduated from Yale and received an advanced degree in Linguistics from Georgetown University. He served as a foreign correspondent and was assigned to the Vatican to cover the first papal trip by Pope Paul VI to the Holy Land in 1964. He wrote several books, including *Dreamlife: How Dreams Happen* (2004) and *Who Killed the Holy Ghost? A Journalist Reports on the Holy Spirit* (2005), both published by Lindisfarne Books. Mr. Goodwin died in 2005.

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FINGAL’S CAVE the Poems of Ossian, and Celtic Christianity

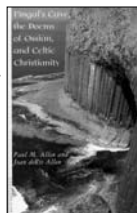
PAUL M. ALLEN & JOAN DE RIS ALLEN

On the isolated island of Staffa, near Iona, Scotland, stands a natural wonder—Fingal’s Cave, an extraordinary Cathedral-like space, whose sides and roof are hexagonal basaltic columns and its floor the ocean, playing constantly music with the tides. The cave has been a source of spiritual insight and artistic inspiration for centuries. To understand Fingal’s influence in Celtic culture, we must understand his poems of Ossian and the development of Celtic Christianity.

The authors show why his works have influenced such diverse figures as Mendelssohn, Jefferson, Napoleon, and Turner.

Illustrated.

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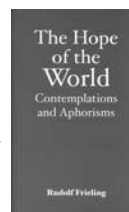
THE HOPE OF THE WORLD Contemplations and Aphorisms

RUDOLF FRIELING

Compiled by Werner Bril

This collection helps the soul to contemplate the presence of the risen Christ and to experience the peace and power of certainty. This collection is thus a signpost to a new understanding of Christianity. Alongside his basic theological works, Rudolf Frieling left a large body of essays from which Werner Bril has gathered and selected this important material.

RUDOLF FRIELING (1901–1986) was born in Leipzig, Germany. He



studied theology and philosophy and was a founder of The Christian Community in 1922 and, from 1960 until his death, was its leader. He wrote several books on Christianity and the Bible.

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JESUS, THE MASTER BUILDER Druid Mysteries & the Dawn of Christianity

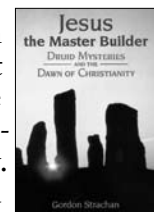
GORDON STRACHAN

There has been much speculation about Jesus’ activities before the start of his ministry at the age of thirty. Did he travel beyond Palestine in search of wisdom and knowledge? Where did he acquire the great learning that amazed all who heard him teach, enabling him to debate with Scribes and Pharisees? Certain legends suggest that Jesus traveled to the British Isles with Joseph of Arimathea, a tin trader.

Beginning with these legends, the author uncovers fascinating interconnections between the Celtic and Mediterranean cultures and philosophies. Taking the biblical image of “wisdom as master craftsman,” Strachan explores the deep layers of Mystery knowledge shared by the world of Jews and Greeks and that of the northern Druids—using the secret geometry of masons and builders, which Jesus would have encountered in his work as a craftsman in Palestine, as well as the biblical Gematria, or numeric encryption.

GORDON STRACHAN teaches in the Department of Architecture and Centre for Continuing Education at the University of Edinburgh.

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DEEPER SECRETS IN HUMAN HISTORY

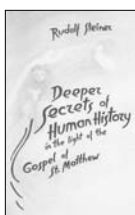
In the Light of the Gospel of St. Matthew

RUDOLF STEINER

3 lectures, Berlin, Nov. 1-23, 1909
(CW 117)

Steiner examines the four aspects of Christ in the four Gospels, with a special emphasis on the Gospel of Matthew. Topics include: Jesus Christ as a being of light and love; the spiritual power of the physical sun; recognizing divinity without clairvoyance; changing human consciousness as shown in the Bible; the mission of the ancient Hebrews; the preparations for an understanding of the Christ mystery; and more.

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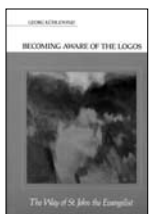
BECOMING AWARE OF THE LOGOS

The Way of St. John the Evangelist

GEORG KÜHLEWIND

This volume places the reader in the world of living thinking and cognitive love. It teaches the way of grace and truth in a radical, original manner. For the *Logos*, although it is the ground of any true logic, is beyond ordinary dialectic. The author approaches his subject by developing central themes such as the *logos* as speech and relationship, the *logos* in the beginning, the light in the darkness, the speaker, life, spirit, grace, and truth.

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GNOSIS

The Mysteries & Christianity: An Anthology of Essene, Gnostic & Christian Writings

ANDREW WELBURN

The Dead Sea Scrolls, Nag Hammadi, and other early texts have shed new light on the emerging faith of the first Christians. They reveal that early Christians drew inspiration from a number of sources—Judaic tradition, the Essenes, and other gnostic sects. Welburn presents the most important early texts, along with commentary.

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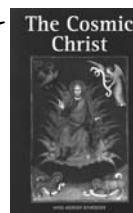


THE COSMIC CHRIST

HANS-WERNER SCHROEDER

Schroeder summarizes the cosmic dimension of Christ in the New Testament and the development of human consciousness in relation to the Logos, examining how we are to engage in a natural, conscious relationship with the Christ.

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ESOTERIC CHRISTIANITY

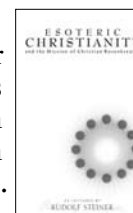
And the Mission of Christian Rosenkreutz

RUDOLF STEINER

23 lectures, 1911-1912 (CW 130)

Foreword by Marie Steiner

In addition to outer Christianity, there is an "esoteric" Rosicrucian stream of Christian thought and development.



Steiner sheds light on this once-secret spiritual movement. Rather than relying on historical tradition or history, he presents wisdom and insight directly from the original metaphysical sources of esoteric Christian inspiration.

Steiner describes the influence of Christ's power throughout history, the activity and functions of karma, the role of the Buddha and Bodhisattvas, as well as the vital work of Christian Rosenkreutz and other historical figures such as Jeshu ben Pandira. This book features classic lectures such as "Facing Karma," "The Death of a God and Its Fruits in Humanity," "The Etherization of the Blood," "Faith, Love, Hope," and "Cosmic Ego and Human Ego."

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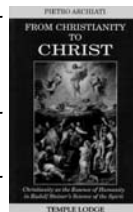
FROM CHRISTIANITY TO CHRIST

Christianity as the Essence of Humanity in Rudolf Steiner's Science of the Spirit

PIETRO ARCHIATI

What we usually think of as Christianity is really its cultural form, developed during the last two millennia and representing human thoughts and dogmas, institutions, churches, and beliefs—all developed as responses to the Christ event. Based on Steiner's statement that Christianity "started as a religion but is greater than all religions," the author takes us from the "all-too-human" Christianity to "Christian" Christianity and its future development through spiritual science.

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HOW CAN MANKIND FIND THE CHRIST AGAIN?

The Threefold Shadow-Existence of Our
Time and the New Light of Christ

RUDOLF STEINER

8 lectures, Dornach,
Dec. 1918-Jan. 1919 (CW 187)

Can the Christ be experienced in one's soul? Steiner says that we can take "spiritual thoughts and cosmic powers" into our souls, not as theories or teaching, but in such a way that the soul is moved to its very depths, warmed and illuminated by spiritual life. The goal is "to overcome self-seeking through love, the sham of life through truth, illness through health-giving thoughts that put us into immediate accord with the harmonies of the universe." Steiner also examines the inner history of Christianity, explaining its relationship to ancient Judaism, Hellenism, Romanism, Gnosticism, and Egypto-Chaldean initiation.

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THE MYSTERY OF ARTHUR AT TINTAGEL

RICHARD SEDDON

This book distinguishes clearly the substance of the Arthurian mysteries, which originated in Britain in pre-Christian times, from that of the Grail, which came from the East at the time of Christ.

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THE HOLY GRAIL & THE EUCHARIST

SERGEI BULGAKOV

Introduction by Fr. Robert Slesinski

Afterwords by Constantin Andronikof
& Caitlin Matthews

The eminent Orthodox theologian and sophiologist discusses the Holy Grail, the chalice used by Joseph of Arimathea to catch Jesus' blood and water as it flowed from his side when it was pierced by the spear of Longinus. His essay on John 19:34 reveals that the Earth, and hence the human universe, is the Grail wherein Christ lives forever.

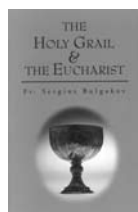
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THE VOICE OF THE EAGLE

The Heart of Celtic Christianity: John
Scotus Eriugena's Homily on the
Prologue to the Gospel of St. John

CHRISTOPHER BAMFORD

Foreword by Thomas Moore

John Scotus Eriugena was born and raised in Ireland during the early ninth century. Neither monk nor priest but a "holy sage," he carried the flower of Celtic Christianity to France. His homily, *The Voice of the Eagle*, is a jewel of lyrical mysticism, theology, and cosmology, containing the essence of Celtic Christian wisdom. Christopher Bamford's reflections "unpack" the luminous, life-giving meaning implicit in this purest of Christian traditions.

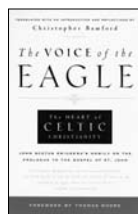
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THE NEW SPIRITUALITY And the Christ Experience of the Twentieth Century

RUDOLF STEINER

7 lectures, Dornach, Oct.
1920 (CW 200)

Steiner traces the development of consciousness and the human soul through history and describes the need for new methods of inner development if we are to perceive spiritual realities today. He tells us how new forces of spiritual perception are awaking, through which humanity will perceive the activity of Christ in the etheric.

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THE TWELVE HOLY NIGHTS & THE SPIRITUAL HIERARCHIES

SERGEI O. PROKOFIEFF

Prokofieff draws on Rudolf Steiner's work and his own spiritual research to imagine the cosmic forces at play between Christmas and Epiphany. He leads the reader through the zodiac and spiritual hierarchies and shows how they form a path from Jesus to Christ and that the starry script is a key to anthroposophic Christology and to the first Goetheanum, whose structure and decorations constitute an esoteric map. The task is to rebuild that building in ourselves and to work toward a new path of initiation. Supplementary essays focus on the cosmic aspects of Sophia as well as the being of Michael.

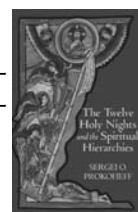
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THE REAPPEARANCE OF CHRIST IN THE ETHERIC

RUDOLF STEINER

13 selected lectures, 1910–1917

Introduction by Stephen Usher

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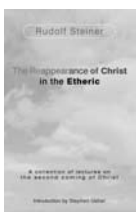
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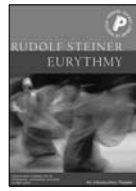
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In the first part of the book, Prokofieff describes the path that led him to experience the being Anthroposophia—a path that is clearly outlined so that it can be followed by the reader as well. In the second part, beginning with Steiner's relatively few statements on the subject, the author considers the position of the living Anthroposophia in the cosmic hierarchy—specifically her relationship to Christ, to the heavenly Sophia, and to the Archangel Michael.

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THE FALL OF SOPHIA A Gnostic Text on the Redemption of Universal Consciousness VIOLET MACDERMOT

Foreword by Stephan A. Hoeller

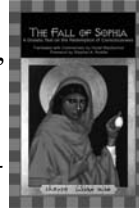
"Sophia fell from her place in the heavens to the chaos below..." Sophia is among the most haunting and mysterious figures in Western spirituality. She is also one of the great symbols of the divine feminine in world civilization.

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In this profound yet accessible work, Egyptologist Violet MacDermot gives us a fresh translation of the Pistis Sophia, one of the most sublime Gnostic texts, and discusses it in its historical setting. She also shows how Sophia's story tells of our separation and isolation as a result of "I" consciousness. Nevertheless, we can also share spiritual liberation. Her engaging discussion relates this work not only to ancient teachings but also to the thought of C. G. Jung, Emanuel Swedenborg, and Cabala.

VIOLET MACDERMOT studied Egyptology at University College, London, and was a board member of the Egypt Exploration Society.

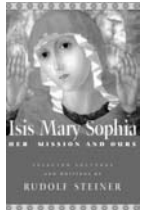
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ISIS MARY SOPHIA Her Mission and Ours

RUDOLF STEINER

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The feminine divine has had many names, and Rudolf Steiner calls her *Anthroposophia* (Divine Wisdom), the one who descended from the spiritual world and passed through humanity to become the present goal and archetype of human wisdom in the cosmos.

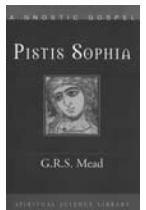
Each chapter explores the mystery of the different relationships of Sophia: Sophia and Isis, Sophia and the Holy Spirit, Sophia and Mary, the mother of Jesus (and Mary Magdalene), Sophia and the Gnostic Achamod, and Sophia and the New Isis. Above all, in a remarkable way, Steiner makes clear the relationship of Christ and Sophia.

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NEW

MYTH OF THE NATIVITY
The Virgin Birth Re-examined

ANDREW WELBURN

Lamech "was afraid of him and fled and ... said: I have begotten a strange son; he is not like a human being, but like the children of the angels." (1 Enoch from the Dead Sea Scrolls)

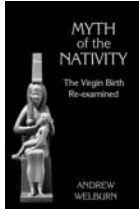
The conception and birth of Jesus is one of the most mysterious and challenging stories in the Gospels, surrounded by many signs and miracles. Is it possible to understand the virgin birth in a way that is both true to its origins and meaningful for today?

In this carefully researched study, Andrew Welburn states that we must re-imagine the events of the virgin birth through the eyes of the Gospel writers. He explores many parallel stories and prototypical characters drawn from the ancient traditions of Judaism, Persia, Egypt, and Rome—all of which could have been known to the early Christian writers. Stories of unusual children with mysterious parenthood have, in fact, long inspired human beliefs and storytelling, and most of this has been lost to modern exoteric Christianity and theology.

Welburn concludes that the virgin birth is part of a much greater story and a synthesis of many traditions, and that it stands, above all, for a promise of spiritual rebirth.

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THE SOPHIA TEACHINGS
The Emergence of the Divine Feminine
in Our Time

ROBERT POWELL

Powell uncovers a secret stream of wisdom flowing through the heart of Christianity: the feminine principle known in Greek as "Sophia," or the being of Holy Wisdom herself. This sacred embodiment, named in the Old Testament as the first living being made by God, has comforted and guided seekers of truth in every age and in every human culture.

Powell surveys the wonders and teachings associated with this unacknowledged treasure of Christianity's mystical past—a stream running from the Greek philosophers and King Solomon through the cosmic visions of Hildegard von Bingen, Our Lady of Guadalupe, and the relation of Sophia to Mary the mother of Christ.

The Sophia Teachings provides accessible and informative insights into the being of Sophia—generally overlooked by modern, patriarchal Christianity and misinterpreted by new age and other movements that often trivialize the meaning and purpose of this significant cosmic entity.

ROBERT POWELL, PH.D., was born in Reading, England, in 1947. He received a master's degree in mathematics at the University of Sussex. He is a eurythmist and movement therapist living in Kinsau, Germany. Powell is author of numerous books and articles and is a cofounder of the Sophia Foundation of North America.

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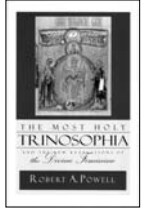
THE MOST HOLY TRINOSOPHIA
& the New Revelation of the Divine
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ROBERT POWELL

Introduction by Carol E. Parrish-Harra

Robert Powell suggests that Western civilization is making a long-term, radical shift toward conscious incorporation of Sophianic wisdom. Sophia is interpreted as a Trinity—Mother, Daughter, and Holy Soul—as well as the feminine aspect of the Divine Godhead. Powell also draws on the teaching of the Sophianic Russian philosopher Pavel Florensky, and on the work of the modern Russian mystic Daniel Andreev, author of *The Rose of The World*, who beheld the Divine Sophia's gradual approach to the Earth.

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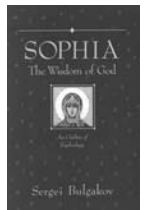
SOPHIA
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Bulgakov shows how the Divine Sophia, in whom all things are created, is present in the Holy Trinity itself and how, as the "creaturely Sophia," she works together with her divine counterpart in the work of the Holy Spirit for the redemption of the world.

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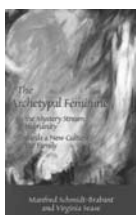


THE ARCHETYPAL FEMININE IN THE MYSTERY STREAM OF HUMANITY Towards a New Culture of the Family

MANFRED SCHMIDT-BRABANT &
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The authors maintain that, during ancient times, people saw the spirit world populated by goddesses and thus honored women as priestesses and guardians of sacred rites. The Greeks and Romans, by contrast, were patriarchal. More recently, we have seen an emancipation of the feminine, but patriarchy still dominates our Western culture.

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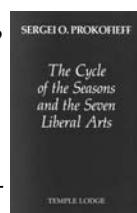


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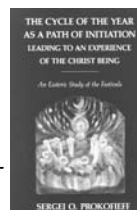


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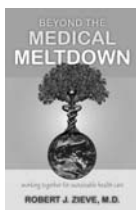
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Dr. Mees discovers numerous intriguing correspondences of form, especially between bones of the lower body and those of the skull. Interpreting the gestural language hidden within the skeleton from the background of Rudolf Steiner’s spiritual science, the author reaches startling conclusions concerning those correspondences—conclusions that support the reality of reincarnation and the concept of a body of formative forces, or what some call the human “etheric body.”

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JULIAN BARNARD has lived and worked on the Welsh border for the past twenty years. He went to school at Oxford and trained at the Architectural Association in London. A copy of Bach’s *Twelve Healers* led him to train in herbal medicine. He is the author of a series of books about Dr. Bach’s flower remedies and was instrumental in establishing the Bach Educational Program. He gives talks and leads workshops in Europe and the Americas.

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Taking account of modern medical knowledge and practice, and deeply versed in alchemical, Paracelsian, and naturopathic approaches, as well as homeopathy, aroma therapy, and other “alternative” therapies, Steiner demonstrates, on the basis of his own researches, how a truly integrated whole-person medicine is possible—one that understands the human as a being of body, soul, and spirit, a microcosm in the macrocosm, a mirror of the earth and of the heavens.

Steiner’s enthusiasm and familiarity with his subject are in evidence everywhere in this volume. The wealth of insights and the range of topics are staggering—from the meaning of sickness, polarities in the human organism, and the relation of therapy and pathology, to the nature of plant, mineral, and animal in relation to the human being. Specific organs (heart, lungs, bladder, kidney, liver, and nervous system) and specific diseases (including cancer, tuberculosis, diabetes, and meningitis) are brought into extraordinary new relationships and interconnections. The whole question of diagnosis, health, and treatment is repeatedly viewed from various points of view.

The result is an astounding new vision of medicine—one that is practical, spiritual, psychological, and fully human. This is no abstract view of medicine; much of the material arose in direct response to the questions of practicing physicians.

This is required reading for anyone interested in the possibility of a non-reductionistic, non-mechanistic, Western-based holistic medicine.

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NEW EDITION

THE HEALING PROCESS

Spirit, Nature & Our Bodies

RUDOLF STEINER

Introduction by Richard Leviton

Translation by Catherine E. Creeger

11 lectures, Aug. 28, 1923–Aug. 29, 1924 (CW 319)

“Rudolf Steiner’s model of a spiritualized medicine could hold the key for the next growth phase in Western medicine, if it is to survive, flourish, and become consistently and deeply therapeutic instead of merely palliative.”

—RICHARD LEVITON, author of
The Imagination of Pentecost

Rudolf Steiner, a scientist by training, lectured and wrote, at different times on medical subjects and advised physicians on their work. His view of medicine was both unconventional and precise. He could describe—based on his highly developed powers of observation and his spiritual research—processes of health and disease that escape conventional methods of medical observation.

In all his lectures to doctors and in his explanations of anthroposophic medicine, Steiner emphasized that his medical concepts are not intended to replace conventional Western medicine, but to extend it; diagnosis and healing methods are expanded to include our soul and spirit.

In these broadly ranging talks, Steiner introduces fundamental principles of anthroposophically extended medicine. Some of the most remarkable insights that Anthroposophy brings to medicine are contained in this volume. For example, Steiner points out that the heart is not a pump and that its motion is a consequence, not the cause, of rhythmic movements in human beings.

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FOUNDATIONS OF ANTHROPOSOPHICAL MEDICINE A Training Manual

GUUS VAN DER BIE
& MACHTELD HUBER, EDITORS

A comprehensive textbook for doctors or other health professionals studying anthroposophically extended medicine.



CONTENTS:

- "The Art and Science of Medicine," Anton Dekkers
- "A Philosophical Foundation of Anthroposophical Medicine," Erik Baars
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- "Dynamic Morphology and Embryology," Jaap van der Wal
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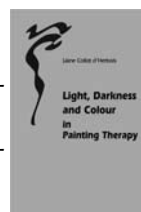
LIGHT, DARKNESS, AND COLOUR IN PAINTING THERAPY

LIANE COLLOT D'HERBOIS

Through her work as an art teacher, Liane Collot d'Herbois discovered that a person's constitution, temperament, and illness are often revealed through the act of painting. Using Steiner's remarks about color as a starting point—along with her own observations—the author developed her approach to therapeutic painting.

Art therapy helps bring about balance and health in an individual through working with and understanding the relationship between the opposing tendencies of light and darkness, both in art and within the human makeup.

This is an essential guide for understanding the processes



involved in therapeutic painting and the use of colors for healing one's body and soul.

LIANE COLLOT D'HERBOIS (1907–1999) was born in Cornwall. After studying painting in Birmingham and London, she encountered the work of Rudolf Steiner, which became an important stimulus to her artistic and therapeutic work. She was led to work with Dr. Ita Wegman, with whom she developed a unique approach to painting therapy.

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FOUNDATIONS OF CURATIVE EURYTHMY

MARGARETE KIRCHNER-BOCKHOLT

Rudolf Steiner gave lectures in 1921 on therapeutic eurythmy. For those unable to attend the original courses, Dr. Kirchner-Bockholt published the basic principles and a collection of Steiner's advice. This is a comprehensive handbook for eurythmists in therapeutic work as well as an introduction to this effective means of therapy.

Previously published as *Fundamentals Principles of Curative Eurythmy*

MARGARETE KIRCHNER-BOCKHOLT was a medical doctor and eurythmist. She worked with Rudolf Steiner, who asked her to develop curative eurythmy and train curative eurythmists. She died in 1973.

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STARS OF THE MEADOW Medicinal Herbs As Flower Essences

DAVID DALTON

Continuing the work of Edward Bach, *Stars of the Meadow* looks deeply into the relationship between health and the human personality. David Dalton takes us on a thorough and soulful exploration of how to use more than forty medicinal herbs as flower essences, portraying each flower in a way that is both substantive and inspired. Each description is organized to present a picture of how the flower essence affects the adult personality as it has been formed through life, and describes its direct clinical effects on children and animals.

Dalton also connects different types of flowers—based on the number and arrangement of petals as well as associated colors and qualities—to the system of human chakras, or energy centers. This innovative approach allows the reader to discover new ways to employ flower essences on specific areas of one's being, from the most physical to the highest levels.

DAVID DALTON is the founder and director of Delta Gardens in southern New Hampshire, a center for flower essence research and education. The center treats adults, children, and animals and also trains practitioners from many professional fields for the ongoing inquiry into the effects of flower essences on the body, mind, and emotions.

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THE BIODYNAMIC FOOD & COOKBOOK Real Nutrition that Doesn't Cost the Earth

WENDY E. COOK

Illustrated with hundreds of color photographs, *The Biodynamic Food & Cookbook* explains the principles behind biodynamic methods and places it in the context of food and cooking through the ages. Wendy Cook, author of the popular book *Foodwise*, takes us on a journey through the four seasons with more than 150 delicious recipes based on many years of working with biodynamic nutrition. She considers the ethics of food, the foundation of a balanced diet, and conjures up the color and vibrancy of Mallorca, which has contributed so much to her personal approach. Included are supplementary sections on breads, sauces, salads, desserts, drinks, and much more.

WENDY E. COOK is a writer and speaker on nutritional issues. She studied art at Cambridge where she met Peter Cook. Later they lived in London and New York, where Wendy developed cooking and entertaining as her creative motif. Their daughter developed asthma, but conventional medicine had little effect. Thus began a journey of discovery, including macrobiotics and Rudolf Steiner's approach to nutrition and agriculture. She cooks and teaches in clinics, communities, and schools and was resident at Schumacher College while studying for a degree in Waldorf Education.

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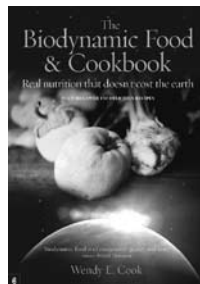
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FOODWISE Understanding What We Eat & How It Affects Us

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Cook offers her perspectives on human evolution related to food, the importance of agricultural methods, grasses and grains, human digestion, and vegetarianism. She analyses the building blocks of nutrition, looking at nutrition, including carbohydrates, minerals, fats and oils, dairy, herbs and spices, salt and sweeteners, stimulants, legumes, the nightshades, bread, water, and dietary supplements. She ends with tips on cooking, planning menus, children's food, sharing meals, and some mouth-watering recipes.

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DIET AND CANCER

UDO RENZENBRINK

Renzenbrink's diet guide for cancer patients and cancer prevention is based on the anthroposophic view of the human being. He explains the various food groups and their relationship to the whole human being, showing how to fight and prevent cancer in the physical, etheric, and astral bodies and "I" being. His discussion of food preparation and metabolic rhythm, as well as the information on biodynamic produce, makes this an indispensable book for all who are serious about real nutrition.

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HANDBOOK FOR RHYTHMICAL EINREIBUNGEN According to Wegman / Hauschka

MONICA LAYER, EDITOR

This book introduces "rhythmical Einreibungen," which are gentle forms of therapeutic massage used by nurses, care givers, and therapists familiar with the methods and principles of Anthroposophy. The German word *Einreibung* refers to the application of oil or ointment to the body. The methods were developed by doctors Ita Wegman and Margarethe Hauschka and are now used in many areas of health care, nursing homes, hospitals, clinics, special education, and social therapy.

This clear, comprehensive manual is intended for all those who wish to use rhythmical Einreibungen, whether professionally or as a thorough introduction to this effective healing method.

The book describes aspects of the anthroposophic image of the human being that are relevant within the context. It discusses important concepts for the application and effectiveness of rhythmical Einreibungen. The book also distinguishes between rhythmical massage and rhythmical Einreibungen and offers details on how the rhythmic quality is created for this particular therapy. The authors also describe the techniques most important in nursing and offer specific exercises that help develop the particular skills needed for this procedure.

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ANTHROPOSOPHICAL THERAPEUTIC SPEECH BARBARA DENJEAN-VON STRYK

Edited by Dietrich von Bonin

Written for speech therapists and doctors, this book gives a precise, practical summary of anthroposophical therapeutic speech.

Speech formation, or creative speech, is based on the ancient art of recitation and drama, and was revived and fundamentally redeveloped by Rudolf and Marie Steiner in the early 1920s. This therapeutic work is based on speech exercises and indications on how to use them, as given by Rudolf Steiner.

BARBARA DENJEAN-VON STRYK studied anthroposophical speech formation in England, in Germany, and under Christa Slezak-Schindler. She teaches speech formation in Germany and Switzerland, and has a practice for therapeutic speech. She is the mother of three children.

DIETRICH VON BONIN works as an art therapist in Bern, Switzerland. He teaches therapeutic speech at the Dora Gutbrod School in Switzerland and at the Speech School in East Grinstead, Sussex.

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HOME NURSING FOR CARERS TINEKE VAN BENTHEIM

All aspects of home nursing are covered by the author, including the arrangement of the patient's room, meals, taking a temperature,



and washing the patient. She also details holistic treatments, such as herbal and plant remedies, baths, foot baths, compresses, and poultices. Also included are sections specifically on pregnancy, birth, sleep, nursing the terminally ill, and death.

Home Nursing for Carers is a comprehensive guide for holistic home care, especially for those nursing children and adults through an illness.

Previous edition published as *Caring for the Sick At Home*.

TINEKE VAN BENTHEIM has worked for many years as an anthroposophical nurse in the Netherlands.

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AN INTRODUCTION TO ANTHROPOSOPHICAL MEDICINE Extending the Art of Healing

VICTOR BOTT, M.D.

Dr. Bott offers an overview of this remarkable medicine. He presents a new approach to understanding various types of diseases, including a discussion on the stages of human development; the roles of organs such as the lungs, liver, kidneys, and heart; specific diseases; and indications about why people become ill. He also discusses the increasing prevalence of cancer and specific phenomena such as the menstrual cycle.

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HEALTHY MEDICINE

A Guide to the Emergence of Sensible, Comprehensive Care

ROBERT ZIEVE, M.D.

"We need changes in our attitudes, our understanding of illness, our acceptance of non-allopathic practitioners, the economics of how we pay for health care, and our entire professional medical-legal system in which medical boards often act within the law to protect and defend the guild of conventional medicine under the guise of 'scientific proof'... I present a template that combines economics, psychology, medicine, physiology, and mythology. It can serve as support and guidance for making the changes necessary for a new model of medicine in the twenty-first century." —DR. ROBERT J. ZIEVE



Dr. Zieve presents a new paradigm for health care that shows us how to go beyond the limitations and severe deficiencies of our current sickness care system. It embraces and synthesizes the emerging models of integrative medicine, energy medicine, and energy psychology into an effective and affordable approach to healing for everyone.

This guide is for both those wish to provide a more complete form of health care for their patients and also for those individuals who are prepared to make the necessary changes in daily life in order to initiate or maintain a movement toward healing.

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BROKEN VESSELS

The Spiritual Structure of Human Frailty

RUDOLF STEINER

Foreword by Michael Lipson, Ph.D.

11 lectures, Sept. 8–18, 1924, Dornach (CW 318)

According to Steiner, true healing is impossible unless it includes every dimension of a human being—both visible and invisible. To meet inner frailty with truly adequate concepts, Steiner describes specific inner structures of both healthy and unhealthy states that escape ordinary perception. He suggests ways to approach misalignments of abnormal inner structures and psychic difficulties, using what he calls "pastoral medicine"—holistic healing that brings together body and soul and helps them function in effective and powerful ways.

A previous revision edition was titled *Pastoral Medicine*

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THE ANTHROPOSOPHICAL

APPROACH TO MEDICINE

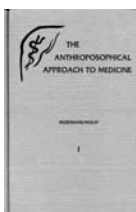
An Outline of a Spiritual

Scientifically Oriented Medicine, VOL. 1

OTTO WOLFF, M.D. &

FRIEDRICH HUSEMANN, M.D.

Today's medicine is strongly influenced by natural science, which focuses entirely on the material nature of reality. This volume explores the body's relationship to soul and spirit on the basis of Steiner's insights into the activities of the spirit world. Included is an extensive discussion on developmental disorders and



childhood diseases, followed by an in-depth exploration of the polarity of inflammation, sclerosis, and the pathology of nutrition and metabolic disorders.

OTTO WOLFF is a medical doctor with more than thirty years of experience. He has lectured internationally and taught doctors how to use his approach, based on Anthroposophy.

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A CHILD IS BORN

A Natural Guide to Pregnancy, Birth & Early Childhood

WILHELM ZUR LINDEN

Beginning with the growing embryo during pregnancy, the author guides the reader through the birth; the postnatal period and breastfeeding; care of newborn babies; meals for babies; and caring for children when they are sick. He includes useful sections on bottle-feeding, almond milk, and water quality.

This new edition has been expanded to include matters of contraception, drugs, a father's presence during birthing, thumb sucking, sleep, crib death, overheating, and more.

Dr. zur Linden's commentary on these issues is the fruit of a lifetime of experience as a pediatrician and general practitioner. Parents will find his indications for proper care, nutrition, and raising children a real resource and support.

DR. WILHELM ZUR LINDEN is a pediatrician and general practitioner.

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EXTENDING PRACTICAL MEDICINE Fundamental Principles Based on the Science of the Spirit

RUDOLF STEINER & ITA WEGMAN

Written 1925 (CW 27)

Foreword by Dr. Michael Evans

Rudolf Steiner worked in a unique literary collaboration with the physician Ita Wegman to revitalize the art of healing through spiritual knowledge—yet in so doing they did not underrate or dismiss modern allopathic medicine; rather, they illumined ordinary medicine beyond its materialistic outlook to a fuller realization of the human condition. As Ita Wegman wrote in her preface: “It was important to add to existing knowledge the insights that can come from true perception of the spirit, enabling us to understand the processes of illness and healing.”

Today this new extension of practical medicine—generally called “anthroposophical medicine”—is used and valued by many physicians in numerous clinics around the world.

DR. ITA WEGMAN (1876–1943) was born in the Dutch East Indies. She trained in gymnastics and massage and later in medicine. She became a close student of Rudolf Steiner, who encouraged her to acquire a medical degree. She later founded the Institute of Clinical Medicine in Arlesheim, Switzerland, where she developed a medical practice based on principles of spiritual science. She was made leader of the Medical Section of the Anthroposophical Society in 1923 and, during her last years, devoted herself to work in the clinic, where she died.

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COMPLETE HEALING Regaining Your Health through Anthroposophical Medicine

MICHAEL EVANS, M.D. & IAIN RODGER

Anthroposophical medicine adds spiritual science to conventional, allopathic medicine to provide therapies for the whole human being. These therapies offer the possibility of success when conventional treatment can only suppress symptoms. The broad range of therapies dramatically reduce the need for conventional drugs. Medicine based on the Steiner’s medical principles have been used worldwide for seventy-five years.

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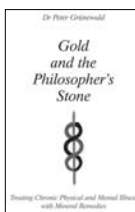


GOLD & THE PHILOSOPHER’S STONE Treating Chronic Physical & Mental Illness with Mineral Remedies

PETER GRÜNEWALD, M.D.

Based on new research, Grünewald examines the spiritual aspects of using mineral remedies used to treat chronic physical, neurological, developmental, emotional, behavioral, and mental conditions and illnesses. Focusing on a system of nine minerals, he traces these substances through the human organism and develops an alchemical understanding of these substances, based on anthroposophic medical research.

Gold and carbon are central to this study of the mineral system. The Philosopher’s Stone is achieved through the transformation of carbon and the creation of gold. The author shows how the important



medicine Aurum (made from gold) relates to this process.

DR. PETER GRÜNEWALD is a general practitioner in Bristol and a medical adviser for people with special needs. He has studied and practiced anthroposophic medicine for more than sixteen years.

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ISCADOR Mistletoe and Cancer Therapy

SOPHIA CHRISTINE MURPHY, EDITOR

Recently, the plant-based cancer therapy Iscador has been gaining increased media attention. Nevertheless, Iscador has been known for its therapeutic benefits for more than eighty years. As early as 1917, Steiner suggested treating cancer with injections of mistletoe extract. This was taken up and put to clinical use by Dr. Ita Wegman, who founded the Lukas clinic and developed Iscador.

Christine Murphy gathers the work of doctors and clinicians who have been using Iscador. Dr. Richard Wagner answers questions his patients have asked about Iscador. Dr. Thomas Schuerholz, a cancer specialist, offers an overview of the terms, procedures, and various approaches to cancer.

CHRISTINE MURPHY specializes in anthroposophically extended and homeopathic medicines and therapies. She is the editor of several books on healing and health issues.

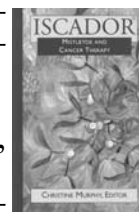
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BLESSED BY ILLNESS

L. F. C. MEES

The prevailing attitude in modern medicine is that illness should not exist. Consequently, millions of research dollars pour each year into medical science and technology in the hope of eradicating various sicknesses and diseases. Patients and doctors alike suffer the terrible consequences of this impossible quest for material perfection. Yet, there is an alternate view—that human beings and human evolution are great enough to include “illness” as an essential part of existence.

In the first part of *Blessed by Illness*, the author traces the history of our changing concept of healing, from the so-called temple sleep of ancient Egypt—when spiritual science tells us that human beings still had a living connection with the spiritual hierarchies—through the herbal lore of ancient Greece and the healings of Christ, to the rise of modern medicine, based primarily on treating symptoms.

The practice of modern medicine focuses merely on removing discernable symptoms and ailments. The author, however, asserts that this does not really heal at all. Rather, true healing considers the whole human being. And, to do this, doctors must learn the language of our natural, healing life forces, which affect not only the body, but also nature and the greater cosmos. From this perspective, illness is actually a gift, a blessing that urges both patient and doctor to work together with our illnesses for the sake of something infinitely greater—true healing.

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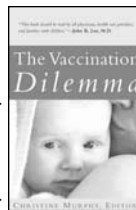
THE VACCINATION DILEMMA

SOPHIA CHRISTINE MURPHY

Children under five are likely to receive thirty-seven doses of eleven different vaccines, yet few parents understand the risks that some vaccines present. A growing body of research links immunization with autism, seizures, asthma, arthritis, Crohn's disease, and even hyperactivity and learning disabilities; yet we continue to use vaccination as “insurance,” even against diseases that no longer pose a significant threat.

This book clearly describes the immune system, how it works, and the state of scientific knowledge on the subject. It offers suggestions and resources for parents whose children are sick, whether from a common childhood illness or from a vaccination. It makes a case for the alternate view of disease that it allows us to develop physically and spiritually and to fulfill our chosen destiny.

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MEDICINE, MYTHOLOGY

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Recollecting the Past
and Willing the Future

RALPH TWENTYMAN

In his discussion of the art of healing, the author places the problems of modern medicine in the context of the evolution of consciousness and the modern crisis of selfhood and community. He relates this to today's tragically common experience of loneliness in relation to the experience of



individuality. In contrast, he points to the dawning vision of humankind as a “true being” itself—a living organism. The illnesses that characterize our time are looked at within the context of these birth pangs of a new era of evolution and consciousness.

RALPH TWENTYMAN trained at Cambridge and University College Hospital and later served in the RAF medical service in Habbaniya, Iraq. Later he trained in homeopathy at the Royal London Homeopathic Hospital and was appointed to the staff as consultant physician. There he introduced the mistletoe treatment of cancer as suggested by Rudolf Steiner and considered anthroposophic methods as a valid extension of Hahnemann's homeopathic approach. Twentymann edited the *British Homeopathic Journal* for twenty-one years and has lectured extensively.

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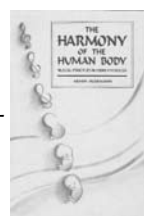
THE HARMONY OF THE HUMAN BODY

Musical Principles in Human Physiology

ARMIN HUSEMANN, M.D.

Husemann applies musical principles as a method of gaining insight into the structure of the human body and the forces that work on it, seeking to use our experience of music to explain the physiological and anatomical relationships in the body and the spiritual influences that determine physical development.

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MEDICINE An Introductory Reader

RUDOLF STEINER

Here are Steiner's main ideas on extending conventional medicine by applying knowledge gained through spiritual science. Topics include true human nature as a basis for medical practice; the science of knowing; the mission of reverence; the four temperaments; the bridge between universal spirituality and the physical; the constellation of the supersensible bodies; the invisible human within us: the pathology underlying therapy; cancer and mistletoe, and aspects of psychiatry; case history questions: diagnosis and therapy; anthroposophic medicine in practice: and three case histories.

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A SLICE OF LIFE A Personal Story of Healing through Cancer

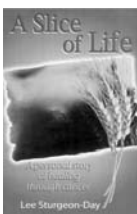
LEE STURGEON-DAY

"A compelling, blazingly honest account of her journey through cancer and recovery on anthroposophic medicine ... a riveting story."

—BEATA BISHOP, author of
My Triumph over Cancer

Fourteen years ago, Lee Sturgeon-Day was diagnosed with breast cancer. At the difficult stage of assessing all the medical options—from surgery to complementary medicine—she chose anthroposophic medicine, a "whole person" approach based on the ideas of Rudolf Steiner.

Working with doctors and healers through a range of therapies and treatments, she found that she was



called on to begin changing much of her personality. Three years later, her annual check-up showed her to be completely clear. In this account of her illness and healing, she writes vividly and clearly of all she learned through her experience. Above all, she learned that she did not have to—nor could she—do it all by herself.

LEE STURGEON-DAY has also been involved in teaching, counseling, writing food guides, managing a London coffee house, farming, and flame throwing in a circus. She lives in Arizona and works in adult education.

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MEDICINE FOR THE WHOLE PERSON A Guide to Anthroposophical Treatment

DR. GEOFFREY DOUCH

"A short but comprehensive overview of anthroposophical medicine."

—SCIENTIFIC AND MEDICAL NETWORK

REVIEW, JANUARY 2005

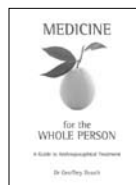
"Easy-to-read and concise. This is a handy little book—you'll be guaranteed to mull on the contents for years."

—WELEDA REVUE, autumn 2004

Anthroposophically extended medicine encompasses the whole person, including soul and biography, adding a broader dimension to modern medicine.

This book provides a concise overview of the philosophy of anthroposophic medicine. It is a useful resource that describes the main therapies, including rhythmic massage, hydrotherapy, sculpture therapy, and therapeutic speech. It also includes a list of common conditions and suggested remedies.

This is a valuable resource for anyone involved in alternative, holistic health care.



DR. GEOFFREY DOUCH is a general practitioner specializing in anthroposophic medicine. He has worked part-time at the Raphael Centre, an anthroposophical clinic, as well as maintaining a practice in Sussex. His special interests are cancer treatment and pediatrics.

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HOME REMEDIES Herbal & Homeopathic Treatments for Use at Home

OTTO WOLFF

This is a book to turn to for practical advice on how to deal with health problems by using natural methods. In direct language, it describes herbal and homeopathic remedies and shows how they can be used in your home.

Conventional drugs are plentiful—from painkillers to laxatives—and it is sometimes necessary to use these to relieve symptoms. Dr. Wolff, however, suggests treatment methods that resolve illnesses rather than suppressing the symptoms. These kinds of treatments activate the whole body and its inherent powers of healing.

Includes sections on asthma, fever, skin conditions, migraine, arthritis, and diabetes. Also included are suggestions for stocking your medicine chest, along with a convenient index that helps you quickly research specific ailments. *Home Remedies* helps you take an active role in your own health and well being.

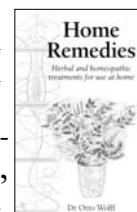
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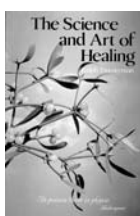
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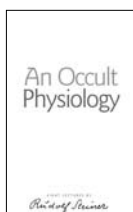
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Through the work of renowned healers such as Harry Edwards, "spiritual healing" is increasingly recognized as valid for a wide variety of physical ailments. Woodward has practiced spiritual healing and has extensive experience in the therapeutic and medical approach pioneered by Rudolf Steiner. In this clear, revealing account, Woodward examines various forms of healing, the role of healers, and the indications that Steiner provided for a deeper understanding of the spiritual world and our relationship with it through this form of healing.

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WATER, ELECTRICITY & HEALTH

Protecting Yourself from Electrostress at Home and Work

ALAN HALL

Electrostress is pervasive. We are surrounded by webs of electric wiring, power lines, transformers, all generating electromagnetic fields. Symptoms range from fatigue, tension, and poor resilience to insomnia, poor immunity, and serious illnesses. Physicist Alan Hall researched how water transmits electrostress. This is his fascinating journey of discovery into the nature of water as the bearer of life and a carrier of death. His discovery of biodynamic fields is applied to countering the harmful effects of electromagnetic fields.

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COOKERY BOOK FOR PATIENTS WITH CANCER OR PRECANCEROUS CONDITIONS

DR. SILKE HELWIG

What is a "healthy diet"? A good diet is the basis of health and can help support the recovery process in sicknesses. A healthy diet should be for the whole human being, in body, soul, and spirit. Aroma, appearance, and taste can delight the senses, and sharing a meal with others promotes togetherness and a social impulse.

Diet has a tremendously positive influence on cancer at the physical level. Perhaps no diet will cure cancer, but when certain criteria are considered, food helps the body cope with the illness. Moreover, it is known that poor diet contributes to as much as fifty percent of all cancers. Dr. Silke Helwig, a physician at the Lukas Clinic, offers suggestions for healthy eating; brief discussions of a healthy diet; and a questionnaire on eating habits.

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Biographical Issues

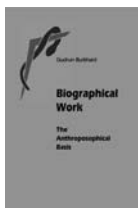
NEW

BIOGRAPHICAL WORK A Handbook for Practitioners

GUDRUN BURKHARD,

Translated by Christina D'Agostino

One's biography can be explored to great effect by counselors and therapists. Gudrun Burkhard, an experienced anthroposophic doctor, has studied human biography for many years and has counseled numerous individuals. *Biographical Work* presents the author's unique methodology and insights into successful biographical counseling.



Burkhard describes the steps that practitioners should follow. These are based on seven-year cycles in human life, with particular attention focused on the period of the twenties and early thirties. She includes an analysis of Charlie Chaplin's biography and what that reveals about his life and work.

This is an indispensable guidebook for all who are engaged in any kind of counseling, as well as for anyone wishing to gain a deeper understanding of human psychology and lifespan issues.

GUDRUN BURKHARD is doctor, therapist, and author. She was born in Brazil, where she lives and works. She cofounded the Tobias Clinic and Artemesia in São Paulo, which offers courses in biography work. Ms. Burkhard lectures around the world and is also the author of *Taking Charge: Your Life Patterns and Their Meaning* (Floris 1997).

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JULIAN SLEIGH

When going through a major crisis in life, one may attempt self-help. At other times, a person may try to help a friend through a hard time. As a counselor, Julian Sleigh has helped many people get through various crises.



In *Crisis Points*, Sleigh has distilled his years of experience into a process of twelve steps that help to resolve all sorts of difficult situations. Those steps are designed to help a person face the facts of one's life and perceive the feelings and emotions that arise from destiny.

JULIAN SLEIGH is a priest and counselor working in South Africa. He is also the author of *Friends and Lovers* and *Thirteen to Nineteen*, a book for parents with teenagers.

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JULIAN SLEIGH

Friendship, love, marriage, and divorce, are explored against the background of modern Western culture, in which, for many men and women, social and sexual roles are being defined amid much confusion. Friendship is a phenomenon that deserves our reverence and awe. It is a precious gift that each one of us should nurture; it does not just happen.



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IN SEARCH OF HOME Women Working, Caring, Sharing

NORAGH JONES

What does "home" mean for women today? Traditional values of home and family are often presented as the solution to all social ills. Time and again we hear the call from the church and politicians to revive and strengthen the nuclear family as a building block of society.



How can "traditional" values fit modern realities? For many women today, the very word *home* has the negative associations of a stereotyped role and the loss of privacy and freedom. In today's crowded conditions, can we recreate home so that it offers personal space for the individual while remaining a place for caring and sharing?

Noragh Jones listens to women living through serial relationships, single parents, lesbian couples, divorced and separated individuals, women left alone in old age, travellers and creative solitaires. Their stories reveal how each creates her own version of "home." This may sometimes bear little resemblance to tradition, but all show a path travelled through experience towards emotional and moral maturity.

NORAGH JONES leads workshops on women's spirituality. She has for many years taught courses in the Department of Continuing Education, University of Wales, Aberystwyth, on women and religion, Celtic spirituality, and the social history of home. Noragh is also the author of *Power of Raven, Wisdom of Serpent: Celtic Women's Spirituality* (Lindisfarne Books).

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FROM STRESS TO SERENITY Gaining Strength in the Trials of Life

ANGUS JENKINSON

With a background in business and a life-long interest in spirituality, Jenkinson brings a rich blend of professional and practical know-how, contemporary experience and ancient wisdom to tackling today's common problem of stress. The experience of stress, he suggests, is related to one's response to events just as much as it is to the events themselves. Symptoms of stress can be seen as a form of "advice," which helps us grow as individuals and develop the inner resources we need to meet the inevitable challenges of modern life. Such resources include courage and compassion, freedom and self-determination, clear thinking, positivity, and love. Thus equipped, we approach the adventure of life with serenity and create less stress for others as well.

This book offers advice, practical exercises, and insights from many traditions and diverse sources, including Rudolf Steiner, Jung, Nelson Mandela, Julian of Norwich, Marshall Rosenberg, and the Buddha. The result is an enlightening workbook and a thought-provoking analysis of the roots of stress and its meaning for our personal and spiritual development.

ANGUS JENKINSON is a professor of integrated marketing and chairman of Stepping Stones Consultancy. His wide-ranging career in business has led him to coach leaders and facilitate change in multinationals as well as NGOs. He is the author of *Valuing Your Customers* and a Fellow of the RSA and the Chartered Institute of Marketing.

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PHASES The Spiritual Rhythms in Adult Life

BERNARD LIEVEGOED

This classic bestseller describes each phase of life—adolescence, the twenties, thirties, forties, and beyond—and looks at the inner qualities and challenges that arise with each stage. Lievegoed asserts that typical biological and psychological explanations of the human being are often incomplete. When the inner self, or "I," of each person is recognized and acknowledged, the peculiarities of one's particular life path and its challenges take on new meaning.

BERNARD LIEVEGOED was a distinguished physician, educator, and industrial psychologist. He founded the NPI, which pioneered new approaches to business management. For his book *Man on the Threshold*, Professor Lievegoed was awarded the Golden Quill literary award of the Netherlands Publishers' Association. He died in 1992.

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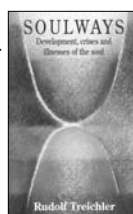


SOULWAYS Development, Crises, and Illnesses of the Soul

RUDOLF TREICHLER

Dr. Treichler offers insights into personal growth through the phases and turning points of human life, outlining a profound image of both child and adult development. The developmental needs, potentials, and questions of each life phase and passage are mapped.

Drawing on his work as a psychiatrist, Dr. Treichler explores the developmental disorders of soul life:



addictions, inner emptiness, neurosis, psychosis, mid-life questions, hysteria, anorexia, schizophrenia, depression, mania, and more. Such disorders are explored from a developmental and therapeutic viewpoint—as questions that may challenge individual growth.

Soulways will be a useful guide for counselors, parents, teachers, doctors, therapists, and those doing biography work.

RUDOLF TREICHLER studied medicine, with a dissertation on Friedrich Hölderlin's mental condition in relation to his poetry. A psychiatrist and neurologist, Dr. Treichler worked at the Friedrich Husemann Clinic as a consultant and gave courses.

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SPRINGBOARD Women's Development Workbook

LIZ WILLIS & JENNY DAISLEY

This workbook is packed with ideas, exercises, and examples that help the reader work alone or with others. It is practical and filled with positive thinking and good humor. Readers report exciting life changes including promotions, solving difficult relationships, regaining a healthy lifestyle, being more assertive, and generally feeling greater self-confidence and independence.

LIZ WILLIS and JENNY DAISLEY, both of whom are highly respected trainers and consultants, founded The Springboard Consultancy. They became collaborators in 1988 and have worked together ever since.

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Soul & Spirit

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FROM NORMAL TO HEALTHY

Paths to the Liberation of Consciousness

GEORG KÜHLEWIND

Translated by Michael Lipson, Ph.D.

"Everything we do to, for, and against each other is speech of some kind, or ought to be. Yet we are interested in anything but words, these very words by means of which we do everything else. Because we don't know what words are we don't know what humans are."

—GEORG KÜHLEWIND

How much real time do we devote to the general art of being human? This practical guide to the self-healing of consciousness—it is both spiritual psychology and a contemporary manual for the inner life—begins by laying out very clearly the unhealthy, unfree state of today's consciousness.

Methodical self-observation leads to discovering the key to the liberating consciousness from its habitual blind spots and automatisms: the realization of the universal primacy of cognition and the universal availability of its ground, the free attention.

Attention and practice of the author's exercises begins to expand one's range of possible understanding and action. The exercises are based on the Buddha's Noble Eightfold Path and Rudolf Steiner's cognitive spiritual path. They lead to a new life in which superconscious intuitions gradually take the place of superconscious formations.

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FACING THE WORLD WITH SOUL

The Reimagination of Modern Life

ROBERT SARDELLO

"This book is a classic. Robert Sardello is one of the few modern thinkers who genuinely sense how to deal with the barrenness of modern life ... recommended for anyone suffering from the spiritual emptiness of our time."

—LARRY DOSSEY, M.D., author of
Healing Beyond the Body

"Whatever Sardello touches breaks open with startling new meaning."

—JAMES HILLMAN, author of
The Soul's Code

For more than a hundred years, the various fields of psychology have sought methods for healing the individual soul. Today, the being in need of care is the world. All the organizing forms that ought to enrich life with beauty, purpose, and depth no longer do so. To heal ourselves we need to reimagine the world.

Beginning with the myth of Sophia, or "Soul of the World," Sardello evokes a sense that the world is filled with her presence. He goes on to suggest that the soul's primary aspects—its arts of concentration, meditation, imagination, and contemplation—do not belong simply to individual consciousness, but constitute a surrender of subjective, personal states to the consciousness that is the soul of the world. He shows how we can begin to approach daily life in a new way by practicing these arts. The chapters that follow establish a psychology of the world.

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HOW WIDE THE HEART

The Roots of Peace
in Palestine and Israel

MARKO POGACNIK &
ANA POGACNIK

In 2001, Marko and Ana Pogacnik set out on a pilgrimage with a group interested in geomancy and looking for ways toward lasting peace. They traveled along the archetypal path that leads from the Pyramids across the Sinai Peninsula to Jerusalem. Along the way, they visited the holy sites of Judaism, Christianity, and Islam—the three world religions descended from Abraham. By meditating and tuning in to the vital energies of those ancient sites, they were able to decipher the emotional and spiritual dimensions of each location and put into place impulses for healing and regeneration.

How Wide the Heart provides an overview of the planetary role and the true identity of the Holy Land. The authors affirm the capacity of the landscape of Israel and Palestine to communicate messages that have, so often in the past, been turning points for human history.

Part two contains messages that Ana received from the deep source of love and wisdom that Westerners generally call "Christ energy."

The authors describe ways that life energy is anchored in a specific energetic structure in the landscape surrounding the Sea of Galilee, revealing the important role that this area plays and reflects.

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LOVE AND THE WORLD
A Guide to Conscious Soul Practice

ROBERT SARDELLO

Drawing on images of the Grail legend and myths of Sophia—she who is called the Soul of the World—Sardello develops approaches to intelligence of the heart, the world significance of grieving, the transformative power of radical receptivity, re-enlivening the senses, the creative power of dreaming, and a new basis for relationships.

Based on a synthesis of C. G. Jung's writings on soul, James Hillman on the work of soul making, and Rudolf Steiner on the formation of a spiritual culture, *Love and the World* establishes a ground of hope, as well as a radically fresh direction for psychology—one concerned with what we can be, rather than what has influenced us from the past.

Love and the World is vital reading for anyone who wishes to explore the riches of spiritual psychology.

This is a revised edition of *Love and the Soul*.

ROBERT SARDELLO, PH.D., has been a practicing psychotherapist for over twenty years, working in existential, Jungian, and archetypal psychologies. He is a co-founder of the Dallas Institute of Humanities and Culture and of the School of Spiritual Psychology and a faculty member of the Chalice of Repose Project in Missoula, Montana. He is the author of numerous articles and several books.

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THE MEANING OF LOVE

VLADIMIR SOLOVYOV

Introduction by Owen Barfield

What is the meaning of love's intense emotion? Solovyov points to the spark of divinity that we see in another human being and shows how this "living ideal of Divine love, antecedent to our love, contains in itself the secret of the idealization of our love."

VLADIMIR SOLOVYOV (1853–1900), one of the greatest philosophers of the nineteenth century, was the founder of a tradition of Russian spirituality that brought together philosophy, mysticism, and theology with a powerful social message.

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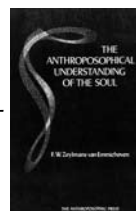


THE ANTHROPOSOPHICAL
UNDERSTANDING OF THE SOUL

WILLEM ZEYLMANS VAN EMMICHOVEN

The self-aware human soul participates in two worlds: external and internal. It mediates between these two worlds, and a dynamic stream continually moves through the soul in polarities of love and hate, joy and sorrow, pleasure and displeasure, and so on. The author examines these and other psychological processes in the light of Anthroposophy.

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NEW

THE FIRE AND THE ROSE
The Wedding of Spirituality and Sexuality

BUD HARRIS

Our encounters with love, spirituality, and sexuality play a major role in shaping who we are. These powerful aspects of our lives are woven into the pattern that forms our potential for wholeness. Through growing consciousness, sexuality and spirituality can support our efforts to live more passionately and to understand love in all of its forms. In this stimulating and inspiring book, Jungian analyst Bud Harris challenges readers to reconsider their views of spirituality and sexuality as opposites and, instead, bring them into harmony and creativity to heal one of our culture's great wounds of the soul.

BUD HARRIS, PH.D., began learning about Jungian psychology when he joined a Centerpoint group during the early 1970s. In the pursuit of his path, he and a number of others founded the C.G. Jung Society of Atlanta. Later, he went to Zurich, where he trained as a Jungian analyst. Since 1989, he has been in private practice in Asheville, North Carolina. He is the author of *Sacred Selfishness: A Guide to Living a Life of Substance* and *The Father Quest: Rediscovering an Elemental Psychic Force*, and coauthored *Like Gold through Fire: Understanding the Transforming Power of Suffering*.

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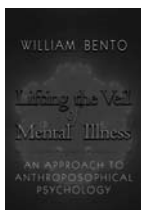
LIFTING THE VEIL OF MENTAL ILLNESS An Approach to Anthroposophical Psychology

WILLIAM BENTO

In his unique approach to anthroposophical psychology, or "psychosophy," William Bento views imbalances of the human soul in an experiential and human way. Basing his views on the work of Rudolf Steiner, Bento looks not only at the human body, soul, and spirit, but also at the way the whole environment of physical phenomena, life forces, and spirit beings affects us as individuals. Going well beyond our immediate, earthly surroundings, the author considers the cosmic effects of sun, planets and stars, offering a holistic view of the human soul.

WILLIAM R. BENTO uses a synthesis of mainstream psychology, sociology, and spiritual science. He lectures and writes and is working toward a Ph.D.

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STAR CHILDREN Understanding Children Who Set Us Special Tasks and Challenges

GEORG KÜHLEWIND

Who are the star children? In recent years, much has been written about "gifted" children with special abilities, sometimes called "indigo children," or "crystal children." It is said that these children are coming to Earth to help humanity in its development. Based on extensive research, Georg Kühlewind confirms that this new generation has been incarnating



among us for the past two decades. This event, he states, is one of the most important of our age.

Star Children is a compelling addition to the literature on the theme of "special children," offering a unique perspective based on spiritual science and research.

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MAN ON THE THRESHOLD The Challenge of Inner Development

BERNARD LIEVEGOED

The theme of this book is inner development. Seeds for growth, hidden within each person, are described along with maps and guidelines for either those on an inner journey or people wishing to work therapeutically with others.

Ancient and alternative paths are described—Egyptian and Northern initiation mysteries, the Christian Rosicrucian path, Eastern ways, and the medieval Christian approach. The author also examines the manifold aspects of the human "double." Physiological and psychological factors in our relationship to earth, sun, moon, and planets are also described at length, along with medical and social implications.

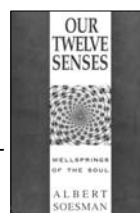
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OUR TWELVE SENSES Wellsprings of the Soul

ALBERT SOESMAN

Our senses nourish life, but overstimulation can harm healthy sensory experiences. Soesman explores the twelve senses: touch, life, self-movement, balance, smell, taste, vision, temperature,



hearing, language, concept, and the "I." He discusses their development, expression, and functions in relation to physical, soul, and social groups and shows the polarities of "inner" and "outer" senses. He also relates each of the senses to a sign of the zodiac. The author's imaginative approach to the senses makes this an accessible study guide for teachers, doctors, therapists, counselors, psychologists, and scientists—indeed, anyone who wants a better understanding of human perception.

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A PSYCHOLOGY OF BODY, SOUL & SPIRIT Anthroposophy, Psychosophy, Pneumatosophy

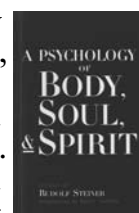
RUDOLF STEINER

12 lectures, 1909-1911 (CW 115)
Introduction by Robert Sardello

These talks are really three lecture courses, each observing the human being from a different perspective. The first four offer a precise understanding of the human soul in relation to the senses and the subtle processes that form the human body. The next four focus on what we can know of the human soul based only on direct observation. The concluding lectures portray the relationship of soul to spirit, showing how to awaken individual spirit life and how to distinguish between illusory and genuine spiritual experience.

Previous edition: *Wisdom of Man, of the Soul, and of the Spirit.*

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SLEEP AND DREAMS
A Bridge to the Spirit

RUDOLF STEINER

Introduction by
Michael Lipson, Ph.D.



The presence of dreams in human life demonstrates that we are not limited to a single mode of consciousness. For most, the world of sleep is an abyss of non-consciousness, yawning between one day and the next, but the fact that we can dream announces our potential for awareness within that abyss.

These lectures by Rudolf Steiner, selected and introduced by the psychologist Michael Lipson, provides a unique way of approaching dreams, based on an understanding of the spiritual in human nature. The reader is offered a radically new view of dreams "as the threshold to spiritual reality"—knowledge that physical existence is just the tip of an iceberg hidden mostly in the spiritual world.

Sleep, death, and meditation are the three realms in which consciousness has the opportunity to deepen its immersion in the divine flow of existence. In principle, we can become infinitely more self-aware in each of them, since human consciousness is not fixed—neither in contents nor in terms of alertness. All day long, the contents of our consciousness change, and during the night, the level changes.

These lectures permit readers to glimpse the fantastic depths of experience we normally "sleep through" and to contemplate Steiner's astounding program: to maintain self-aware consciousness through sleep, through death, through all being.

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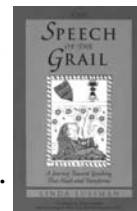
THE SPEECH OF THE GRAIL
A Journey toward Speaking
that Heals and Transforms

LINDA SUSSMAN

The storyteller and ceremonialist Linda Sussman explores ways of speaking that heal and transform us as well as those around us. Using *Parzifal*, Wolfram von Eschenbach's epic story of the Grail, she describes a path to healing speech—to truth in word and action. She retells the story and allows readers to inwardly reproduce the imagery of the text. She shows that it is a path to recovering the right relationship to our imperfections—a path on which male and female aspects work together to overcome evil.

LINDA SUSSMAN, after training as a psychotherapist, completed a doctorate in Spiritual Psychology and Oral Tradition at the Union Institute. She teaches storytelling and mythology.

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UNDERSTAND YOUR TEMPERAMENT!
A Guide to the Four Temperaments

GILBERT CHILDS

Dr. Childs offers a refreshing treatment of the ancient doctrine of the four temperaments—the choleric, sanguine, phlegmatic, and melancholic types. He shows how to recognize the temperaments in ourselves and in others, and how we can understand their function in human behavior. He investigates in depth the origins and manifestations of the temperaments in both their psychological and physiological aspects.



Included are fascinating discussions of the relationships between adults of various temperaments and matters of compatibility in partnership, family, and workplace situations.

The author also includes a section dealing with the temperaments of children, with helpful advice on how to help them in relation to attributes and behavior.

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CHILDREN AND THEIR TEMPERAMENTS
MARIEKE ANSCHÜTZ

Drawing on ancient tradition, Rudolf Steiner spoke of four fundamental temperaments of the human personality. Through her experience of working with children, the author, Marieke Anschütz provides a guide to children's temperaments and their role in the development of character, health, and personality.

The book includes illustrations from home and school, in the context of Waldorf classrooms. The author discusses how these ideas may be used to manage, and relate to, groups and individuals.

This is a valuable tool for teachers, parents, and care providers, especially when dealing with "problem" children.

MARIEKE ANSCHÜTZ was born in the Dutch East Indies in 1936 and moved to the Netherlands in 1950. She was a Waldorf school teacher in The Hague for many years. She is the author of *But Who Made God? Religion and Your Growing Child* (1991) and *Children and Their Temperaments* (1995).

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REVISIONING SOCIETY AND CULTURE Classic" Articles from The Journal for Anthroposophy

Issue # 77, spring 2007

DOUGLAS M. SLOAN, EDITOR

Series editor Robert McDermott

Throughout his life, Steiner stressed that our most crucial task for today is to transform our usual ways of viewing the world by developing the capacity for knowing spirit. These articles reinforce and amplify that point.



Everything depends on developing qualitative, spiritual capacities of knowing. In the words of Rudolf Steiner: "To find living ideas, living concepts, living viewpoints, living feelings, not dead theories—that is the task of this age." That may also describe the crucial task of the cultural sphere in Steiner's threefold social order. It is the primary function of the cultural sphere to provide the living knowledge of meaning, value, purpose, and qualities that can guide and set a context for the humane functioning of the political and economic spheres. The threefold social order in this sense is especially relevant to America's influence, for both good and ill, in today's world, and has special relevance to this article on America.

DOUGLAS SLOAN is Professor of History and Education Emeritus at Teachers College, Columbia University, where he has taught for more than thirty years.

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GROWING ECO-COMMUNITIES Practical Ways to Create Sustainability

JAN MARTIN BANG

In *Ecovillages*, his first book, Jan Bang explained the principles and practice of establishing a sustainable community, including the difficult decisions of management, design, architecture, farming and food, water, sewage, energy sources, and economics.



Growing Eco-Communities looks at what comes next. Groups aren't fixed by those earlier decisions and directions, but grow and develop—and not always as expected. The author provides an overview of the changes that groups can experience and offers seasoned advice on how to handle situations that can arise. As in *Ecovillages*, this book uses numerous case studies of real-life communities and how they've dealt with change.

Sections include the "pioneering phase" ("everybody does everything" and decisions over dinner); the "maturity and stability phase" (procedures for new members, rules, and individual needs); and "old age" (the "professionals" take over, the next generation arrives, and problems of "dynasty"). Topics also include issues of flexibility, self-sufficiency, neighbors, technology, spirituality, and money.

JAN MARTIN BANG has spent a lifetime working in alternative communities, from kibbutz in Israel to his present home in the Solborg Camphill community in Norway. He leads training and development for new ecovillage projects around the world.

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CONVERSATION

A New Theory of Language

CARL H. FLYGT

Foreword by Madison Smartt Bell

The threefold social order was Rudolf Steiner's conception of an archetypal social organization that would utilize the norms of universal spiritual initiation, individual freedom, and the fundamental social law. A social science purporting to encompass these norms has yet to arise, but with Carl H. Flygt's book, a step in that direction has been achieved.

Flygt's argument is that the phenomenon of conversation has an objectively treatable structure and, as such, can be held to standards that not only can awaken human clairvoyance, but can also liberate the emotions and the spiritual will and contribute to a cultural background that makes real community into an explicit and fundamental social value. Flygt's treatment of language use and social background is penetratingly original, academically up to date, and anthroposophically convincing.



CARL H. FLYGT is an anthroposophical psychologist living near San Francisco. Born and imprinted largely in Middle Tennessee, he became interested in the psychological and evolutionary significance of altered states of consciousness induced by exogenous agents, such as marijuana and LSD. Visit his website on Conscious Conversation (consciousconversation.com).

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Exploring the wonders of every kind of monetary transaction, Siegfried Finser reveals how all transactions interact with the human psyche. Having evolved through the ages, money is no longer an object so much as a “worldwind” of circulation, moving at various speeds and achieving a myriad of results.

Human intentions give money its qualities and determine its speed and its effect on people everywhere. From object to pure movement, money is poised to serve our highest goals. As we have nurtured money in its evolution, we must now actively direct its great potential in transforming social life, thereby bringing healing to the world. The author gives RSF Social Finance as an example of an organization working to heal our social life.

Money Can Heal shows a way beyond money as “a thing one acquires” toward money as “movement” among human souls. You’ll never see money the same way again. For more, visit the author’s website, money-can-heal.com.

SIEGFRIED FINSER founded the Rudolf Steiner Foundation (RSF), where he continues on the Board of Trustees. He has held numerous corporate positions and currently writes and lectures on the nature of money and the healing potential in monetary transactions.

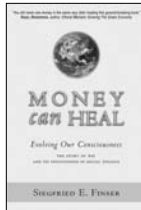
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How to Apply the Wisdom of the Body to Develop Healthy Organizations

TORIN M. FINSER, PH.D.

Everywhere, we see living systems in plants, animals, and human beings. Our environment is alive, vibrant, and full of innate wisdom. Our very lives depend on this interdependence and on the myriad connections that surround us. Nonetheless, many people experience organizations as inert, bureaucratic, inflexible obstacles to innovation and human initiative.

Organizational Integrity reclaims and reconciles organizational dynamics with living systems. The wisdom in human organs, minerals, planets, and even sacred geometry is used to reinvent organizations. Organizations are supposed to serve, and their forms and structures should mirror the living systems of those who have come together with common purpose.

Dr. Finser makes the case that we need a new ecology of organizations. Moreover, he shows us how to achieve this seemingly impossible task by “organ-izing” organizations and transforming organizations into living systems that serve and protect human interests.

TORIN M. FINSER, PH.D., is Director of the Waldorf Teacher Education Program at Antioch University New England and founding member of the Center for Anthroposophy, Collaborative Leadership Training, and Templar Associates in New Hampshire.

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SEKEM

A Sustainable Community in the Egyptian Desert

DR. IBRAHIM ABOULEISH

Illustrator Markus Kirchgessner

How can an efficient economy, a healthy social fabric, and a living culture develop together? How can partnership between West and East build peace and prosperity? What is the modern understanding and practice of Islam?

In 1977, Dr. Ibrahim Abouleish founded a new agricultural and social settlement on seventy hectares of desert land in Belbes, 60 kilometers northeast of Cairo. Thus, the Sekem initiative was born. The goal was to build a new type of community. His vision was for a farm that grows biodynamic crops and plants out of the harsh desert sand and a community in which workers and residents are all given holistic primary health care and where their children can be well educated in the sciences. This was to become a place that would sell its produce and become self-sufficient and self-sustaining. Ultimately, this would be a place where Islam and Western technology could come together in harmony.

Sekem has grown strong and prosperous during the past thirty years, both economically and socially. This is the story of Sekem—the original vision, the challenges and hard work, and the eventual successes—in Ibrahim Abouleish’s own words.

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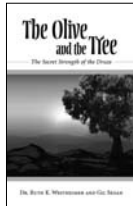


NEW

THE OLIVE AND THE TREE
The Secret Strength of the Druze

DR. RUTH K. WESTHEIMER
& GIL SEDAN

Dr. Ruth observed the Druze's special art of adjusting to life's situations, whether religious or secular. Their key, she says, is their ancient custom of *a-takiyya*—showing restraint in their religious identity, thus reducing of conflict with neighboring groups, allowing them to focus on community building.



According to Druze custom, they predate the Hebrew people in the Palestinian area (Syria, Lebanon, and Israel) and do not feel bound by the customs and religions brought into the area. Consequently, in order to survive as an identifiable ethnic group, the Druze have had to build inner strength of individuals and community.

Based on a documentary of the same title, *The Olive and the Tree* describes the roots of the Druze strength, a story that has much to teach Westerners.

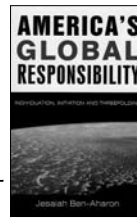
DR. RUTH K. WESTHEIMER, though best known for her pioneering work on healthy sex, earned a doctorate from Columbia University in the Interdisciplinary Study of the Family. She has initiated several books and documentary films investigating the family and teaches seminars at Yale and Princeton. This is her thirty-second book.

GIL SEDAN has worked for the past thirty years as the Arab Affairs correspondent of Israel Television Channel One and the Jewish Telegraphic Agency Jerusalem bureau.

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JESAIHAH (YESHAYAHU) BEN-AHARON

The author reminds us of the founding vision of the United States and the obligations inherent in the ideals set forth in the Declaration of Independence. In a summary of today's global, social, and economic conditions, Ben-Aharon describes the dire consequences of ignoring those obligations and explains how Steiner's threefold concept of society can end the destructive effects of globalization and introduce progressive social structures.



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The author does not claim a blueprint for perfect homemaking, but offers principles and observations and addresses the significance of rhythm, relationships, artistic environment, caring, and inner development.

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RUDOLF STEINER

4 lectures, Feb. 4–Mar 9, 1919
(CW 193)

The general increase in destructive, antisocial behavior has focused greater attention on social issues, while effective solutions remain elusive. Steiner presents his inner, esoteric perspective on social concerns and original ways of organizing society and dealing with social issues. Includes a previously unpublished lecture.

Previous translation: *The Inner Aspect of the Social Question*.

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RUDOLF STEINER

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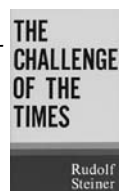
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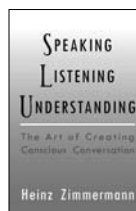
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HEINZ ZIMMERMANN has worked with language in Waldorf education and in lectures and workshops.

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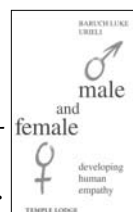
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RUDOLF STEINER

26 essays, written 1919–1920 (CW 24)

Culture, politics, and economics are the three core activities of society, whose health depends on their harmonious interaction. According to Steiner, this requires a threefold social order, in which each can become autonomous enough to manifest its essential nature. These essays cover a range of issues with special attention to money, the division of labor, human motivation, and education.

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This book is intended for people wishing to deepen their relationship to the Anthroposophical Society and the School of Spiritual Science founded by Rudolf Steiner in 1923. It shows how the four great mystery streams have worked in the past and how Steiner attempted to join these four together to create the new mysteries at the Christmas Foundation Meeting.

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SOCIAL AND POLITICAL SCIENCE An Introductory Reader

RUDOLF STEINER

Edited by Stephen Usher

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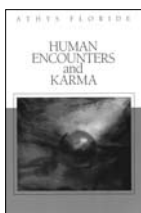
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Introduction by Gary Lamb

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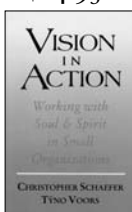
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RUDOLF STEINER

Written 1919 (CW 23)

Steiner's social thinking is not based on his deep perception of the archetypal spirit of society. He suggests that society has three distinct realms—its economy, its political structure, and its culture. Whereas society is a unity, the autonomy of these three areas must be respected before social problems can be resolved. The economy calls for *fraternity*, the political system requires *equality*, and true culture must be characterized by *liberty*. These ideals of the French Revolution, he suggests, will manifest only when our social thinking is in keeping with the spiritual reality.

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Edited by Andrew Welburn

A new millennium is a time to stop, reassess, and question the direction of individuals and society—a time to reexamine philosophies and values. This collection of excerpts from Steiner's books and lectures provides an excellent introduction to his millennial vision. It includes commentary on the significance of the coming transformation of all areas of life, the importance of "spiritual ecology," the transfiguration of Earth, and the roles of spirit beings today.

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According to Macmurray, Western thought has remained trapped in conventions that no longer hold any real meaning. He argues that we must begin with the living reality of being a human being in the world, maintaining that the self exists through action and mutuality, and not in isolation as a mere observer.

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A Biography

SIMON BLAXLAND-DE LANGE

Foreword by Andrew Welburn

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This biography was written with the help of Barfield himself, who participated in numerous interviews with the author. Barfield also lent him papers and manuscripts. The fruit of their collaboration is a book that penetrates the life and thinking of a towering figure of the twentieth century.

Blaxland de Lange studies the influences on Barfield by the Romantic poet Coleridge and the philosopher Rudolf Steiner, while also focusing on Barfield's profound personal connection with C. S. Lewis.

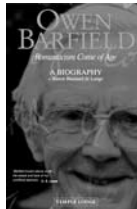
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In 1939, a small group of young Austrian refugees, together with Dr. Karl König, formed a community to help children



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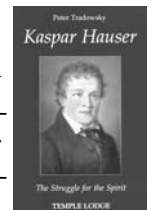
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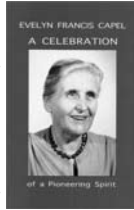
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HANS PETER VAN MANEN

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The Unlikely Triumph of Steven Sharp

WILLIAM MISHLER

Steven Sharp was a hardworking, energetic sixteen-year-old, growing up happily in a tiny farming community in the eastern Oregon high desert. Nothing pleased him more than the outdoor life and fending for himself in the nearby mountains. In the last hour of the last day of a summer job on a local ranch, his life was changed forever when a huge baler suddenly and mysteriously turned itself on and severed both his arms. Slipping in and out of consciousness and stumbling through a field, he followed a fence to a nearby house. Soon he was on an airplane and hoping time would still be on his side.



He was convinced that the machine had malfunctioned but could not prove it. With the help of a brilliant, idealistic trial lawyer named Bill Manning, they took on a multinational, multibillion-dollar company and emerged triumphant.

A Measure of Endurance is gripping, poignant—a truly unforgettable read.

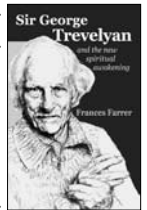
WILLIAM MISHLER grew up on a small farm on the outskirts of Cleveland. In 2002, he retired from the University of Minnesota, where he taught Scandinavian languages, literature, film, and culture. He wrote extensively on these subjects for journals and anthologies. In 1989, he was the corecipient of the Richard Wilbur Award for the year's best volume of translated poetry. His own poems appeared in *The Mudfish*, *Denver Quarterly*, and *Chicago Review*. He died December 2002.

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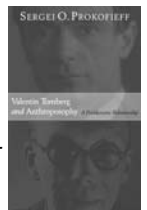
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Prokofieff presents new research that he believes shows the hypothesis of Tomberg's followers to be misguided.



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Mystery drama is a contemporary manifestation of a movement first expressed in early Greek drama. Rudolf Steiner renewed this form and viewed his mystery plays as an extension of the European theater tradition of realism, encompassing also the realism of experiences beyond the sensory world.

After working with Steiner's mystery dramas for some years, Marcus and his performance group felt the need to stage a contemporary work. The result is *Black Earth*, a bold and powerful drama of soul and spirit, based around themes of technology, art, destiny, and metamorphosis.

First presented in 1999 by Circle-X Arts, *Black Earth* is published here for the first time.

CHRISTOPHER MARCUS trained at the Drama Centre in London and, later, at the Goetheanum in Switzerland, before establishing his own theater group, Theatre of the Word.

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HIRAM BINGHAM, originally from Connecticut, is the son of an American diplomat and a graduate of Yale and Columbia with degrees in literature and law. He was strongly influenced by Anthroposophy, and his evolving awareness of Steiner's philosophy helped form the basis for *The Dawnwatchers*.

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BARRY MAHER is a management, motivational, and sales keynote speaker. He is the author of numerous books.

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MARTIN ROWE is the editor in chief of Lantern Books and editor of *The Way of Compassion* (1999) and the founding editor of *Satya: A Magazine of Vegetarianism, Environmentalism, Animal Advocacy, and Social Justice*. He lives in New York City.

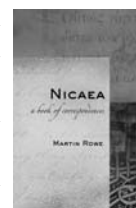
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GERALD T. McLAUGHLIN graduated from law school and became an associate in a prestigious law firm. He is dean emeritus and professor of law at Loyola Law School in Los Angeles and has written and lectured extensively.

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ERIC G. MÜLLER was born in South Africa and studied literature and history at university. After a variety of jobs and playing in bands traveling across Europe, he attended Emerson College in England and the Waldorf Institute in Witten-Annen, Germany. With his family he then moved to Eugene, Oregon, where he taught for eight years. He lives in upstate New York, where he teaches music, drama, and English. He has written short stories, plays, poetry, and articles on music and music education.



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FR. MURCHADH Ó MADAGÁIN is a priest of the Diocese of Galway in the West of Ireland since 1998. He completed his doctorate in Spiritual Theology in the University of St. Thomas Aquinas ("The Angelicum"), Rome, in 2005. He now works in a parish in Galway and also lectures in Spiritual Theology. He is also the author of *Thérèse of Lisieux: Through Love and Suffering* (St. Paul's, 2003).

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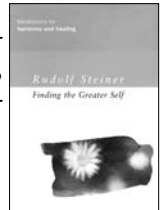
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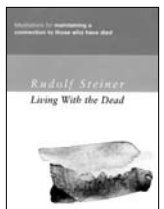
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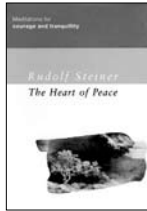
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These verses aim to strengthen the heart by warming and enlivening thinking, allowing for genuine peace of mind; by drawing feeling into the dark depths of our will in order to help develop courage; by nurturing a real sense of peace within the heart and by helping us to help others.

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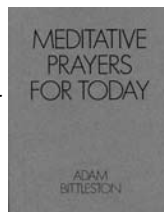
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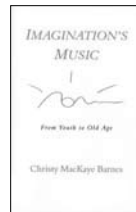
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CHRISTY MACKAYE BARNES, during a visit with Marie Steiner, received a diploma for the art of speech. Later, she played a part in Rudolf Steiner's *Portal of Initiation*, directed by Hans Pusch. She went on to become a Waldorf teacher and the editor of *Journal for Anthroposophy*. She and her husband Henry Barnes moved to Hillsdale, New York, where they helped establish the community in Harlemville. She died in 2002.

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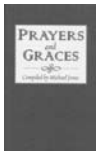
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Featuring more than ninety of Steiner's best-loved verses and meditations, this volume collects a range of material on various themes, such as working with spiritual beings, connecting with loved ones who have passed over, developing selfhood, and celebrating festivals and seasons. Countless people have worked with these meditations over the decades and can testify to their power, as well as to the strength and comfort they offer for meditation and contemplation.

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Arts & Literature

LEONARDO DA VINCI

The Last Supper: A Cosmic Drama and an Act of Redemption

MICHAEL LADWEIN

Many great works of art have been created that we call "Christian," but none has received as much acclaim as Leonardo da Vinci's *Last Supper*. The painting has also become the focus of intrigue, fiction, controversy, speculation, and sensation.

Recent restoration of the painting has exposed remnants of the original work and removed falsifications created by over-painting.

This lavishly illustrated, full-color book reproduces many details of the restored work, and the author turns our attention to newly revealed aspects of *The Last Supper* that lead to fresh interpretations.

Rudolf Steiner called *The Last Supper* the world's most important work of art, adding that it revealed "the meaning of Earth existence." Michael Ladwein sheds light on many aspects of the spiritual facts that can be uncovered in this immortal painting—one that has lost nothing of its urgency in our modern world.

MICHAEL LADWEIN is an art historian and expert on religions who now conducts art study tours. He is also an author and translator. Visit his website at ladwein-reisen.de.



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GOETHE & PALLADIO

Goethe's study of the relationships between art and nature, leading through architecture to the discovery of the metamorphosis of plants

DAVID LOWE & SIMON SHARP

Beginning with Goethe's Italian Journey, the authors explore how Goethe's experience of Palladio's architecture influenced his view of the relationship between art and nature in general and, in particular, helped him form his understanding of metamorphosis, leading to his discovery of the "archetypal plant."

In a carefully written account of his travels, Goethe seems to oscillate between experiences of architecture and experiences of nature. In nature, he searched for the "archetypal plant," the essential form whose metamorphosis through time would produce the plant we see in its cycle from seed to fruit. In the art and architecture of antiquity and in Palladio's classical reformulation of it, he tried to understand the purpose and function of artistic creation.

Until now, no one has put these two together. The authors show how the living geometries and volumes of harmoniously proportioned buildings can lead to the intuition of similar principles in nature.

DAVID LOWE studied philosophy, politics, and art history.

SIMON SHARP is a teacher of art and design. He is director of the Leonardo Centre at Uppingham School in Rutland, England.



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ROMANTIC RELIGION

A Study of Owen Barfield, C. S. Lewis, Charles Williams, and J. R. R. Tolkien

R. J. REILLY

The title reflects Reilly's premise that these four thinkers share a "matured romanticism." For them, creative imagination is central, with literary and religious views intimately related. Reilly devotes an insightful chapter to each of the writers and, in his conclusion, discusses their differences and similarities. Barfield fans will be especially impressed by the author's ability to clarify Barfield's famously condensed prose.

In a compelling new preface to this classic work, Reilly considers the changing reputations of the four writers and their relevance for today's readers. The book was first published during wartime and social dilemmas, not very different from those of today. The four writers remind us of "the possibility of a higher and saner life."

This is the first study to examine in depth the theological and philosophical implications of the work of that remarkable group of writers now called the Oxford Christians. In focusing on the central religious concern of the group, R. J. Reilly provides an approach destined to become the norm. This is not a work of convention literary biography (even less hagiography) or conventional literary history. Rather, it is intellectually informed criticism that makes possible a deep understanding of the enduring dimensions of the work of four of the most attractive and challenging writers of our time.



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NUMBER AND GEOMETRY
IN SHAKESPEARE'S *MACBETH*
SYLVIA ECKERSLEY

Renaissance artists and architects often composed their canvasses and buildings according to numerical and musical harmonies. Major poets as well, including Dante, Spenser, and Milton, employed similar principles in their work. Shakespeare's poems have been analyzed for their numerology, but until now his plays have not.

Sylvia Eckersley had studied scene symmetry in Shakespeare's plays and was struck by the exact middle lines of *Macbeth* as numbered on a First Folio edition:

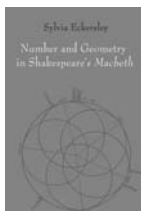
*See they encounter thee with their
harts thanks
Both sides are euen: heere Ile sit i'th'
mid'st*

Eckersley was inspired to investigate further, and this book is the fascinating result. She uncovered never-before documented numerical patterns and rhythms in *Macbeth* that could profoundly influence future interpretations and productions of this great and timeless work.

This is an important book for Shakespeare scholars and numerology experts alike.

SYLVIA ECKERSLEY developed her ideas on Shakespeare for more than twenty five years. She died in 2001.

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THE GREEN SNAKE
AND THE BEAUTIFUL LILY
A Fairy Tale
JOHANN WOLFGANG VON GOETHE
Color illustrations by Hermann Linde
Edited by Joan DeRis Allen
Afterword by Paul Marshall Allen

Goethe's fairy tale is an important story of modern esotericism and had a profound impact on spiritual teachers such as Rudolf Steiner. He called the fairy tale a kind of "secret revelation," an "apocalypse." It begins with an image: a river separating two lands that contrast to each other, as do the sensory and spiritual worlds. The story ends with a bridge, created through sacrifice, that spans the river between the two lands. Rudolf Steiner was so deeply impressed by Goethe's fairy tale, that he used it as the model for his first mystery drama, *The Portal of Initiation*.

The twelve full-page, color paintings in this book represent the soul experiences of the "Youth" in the fairy tale. They are the fruit of an intense collaboration between Hermann Linde and Rudolf Steiner, who commissioned the work.

HERMANN LINDE (1863–1923) was a classically trained painter. Inspired by his experiences with Steiner's ideas, Linde dedicated his artistic work to Anthroposophy. He helped create stage sets for Steiner's first mystery drama and, later, helped paint the cupolas in the first Goetheanum.

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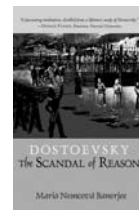
DOSTOEVSKY
The Scandal of Reason
MARIA NEMCOVÁ BANERJEE

"Maria Banerjee provides an elegant, provocative reading of two of Dostoevsky's masterworks, NOTES FROM UNDERGROUND and THE BROTHERS KARAMAZOV. Her theme is the harm that reason can do to the human soul if it is divorced from the higher spiritual powers within it. The separation of reason from the other human faculties is a fundamental theme of Russian religious philosophy. Thus her understanding of Dostoevsky's worldview is formed by the philosophical commentaries of Solovyov, Ivanov, and Berdiaev. In passing, she gives us a panorama of Russian intellectual life of the nineteenth century, showing how Dostoevsky was influenced by and reacted against such figures as Belinsky, Bakunin, Chernyshevsky, and Herzen. Banerjee has successfully accomplished what should be the final goal of such a work: to send us back to the masterworks themselves, which we will now reread with a deeper comprehension."

—BORIS JAKIM, preeminent translator of works by S. L. Frank, Pavel Florensky, and Sergei Bulgakov

MARIA NEMCOVÁ BANERJEE holds a Ph.D. in Slavic languages and literature from Harvard. A professor of Russian and comparative literature at Smith College, she lives in Northampton with her husband, the poet Ron D. K. Banerjee.

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WHAT IS ART?

Conversations with Joseph Beuys

JOSEPH BEUYS & VOLKER HARLAN

Joseph Beuys's work continues to influence and inspire artists and thinkers around the world—in areas from organizational learning, direct democracy, and new forms of money, to new methods of art education and the practice of "ecological art."

Volker Harlan—whose own work explores substance and sacrament—spoke with Beuys about the deeper motivations behind "social sculpture" and about his views on art. These profound reflections and thoughtful essays give a sense of the interconnected nature of all life forms and provide the basis for a path toward a future that is ecologically sustainable. Features more than forty illustrations.

VOLKER HARLAN was born in 1938 in Dresden. He studied arts, biology, and theology and was a priest of the Christian Community until 2001. He is a cofounder of the private University of Witten-Herdecke and a lecturer on the philosophy of nature and aesthetics.

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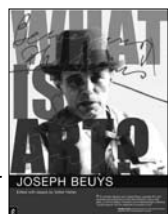
BLACKBOARD DRAWINGS

1919–1924

RUDOLF STEINER

Edited by Walter Kugler

Steiner gave more than 5,000 lectures to explain his ideas, and he frequently illustrated his words with colored chalk on a large blackboard. After the autumn of



1919, thick black paper was used to cover the blackboards, and after the lectures the drawings were rolled up and protected. This selection from more than a thousand such drawings provides a much deeper appreciation of Steiner's work.

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J. LEONARD BENSON

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J. LEONARD BENSON taught art history at Wellesley College and classics at the University of Mississippi. He is Emeritus Professor of Archeology and Art History at the University of Massachusetts, Amherst. He is the author of several books.

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Perception, Imagination, and Poetry

JOHN ALLISON

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JOHN ALLISON, a former Waldorf teacher, is a management consultant and lecturer. He is a musician and a poet, with three collections and poems in journals worldwide.

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THE LADY & THE UNICORN

GOTTFRIED BUTTNER

Foreword by Baruch Urieli

Art is rooted in culture and history and its interpretation can provide valuable insights into human nature. Buttner discusses the rich symbolism and significance of unicorns as expressed in the beautiful, enigmatic tapestries of the Cluny Museum in Paris, telling us how the unicorn is related to the human soul's development.

Includes sixteen color plates.

ISBN: 1869890523

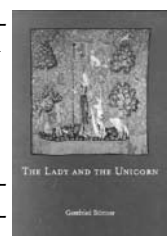
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WHO WROTE BACON? William Shakespeare, Francis Bacon & James I

RICHARD RAMSBOTHAM

Some researchers view Bacon as the covert author of the works attributed to Shakespeare and wish to place Bacon on the primary pedestal of British civilization. The author shows substantial evidence that Shakespeare and Bacon were linked, but challenges the Baconian movement. He offers remarkable new perspectives on King James I and his connections with Shakespeare and Bacon, as well as Jakob Böhme, Rudolf II, Rosicrucianism, Freemasonry, and the original Globe Theatre.

RICHARD RAMSBOTHAM has taught English literature and worked with the Rose Theatre Company. He teaches drama at Glasshouse College, UK, and is writing a biography of Vernon Watkins.

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THOMAS POPLAWSKI is a eurythmist and practicing psychotherapist who works in Massachusetts. He has published articles in various journals on education, psychology, and the arts.

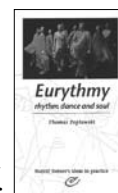
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Masters tells us that this book attempts to "describe the self's journey toward the richness of Mozart's musical style [and] to shed Mozartean light onto the self as the central element in the human constitution. The former perspective is a comment on the significance of his genius appearing in the second half of the eighteenth century. The latter has relevance, among other things, for the debate on and understanding of the so-called Mozart Effect today."

Relevant musical scores are included for those who wish to study the pieces in greater detail.

BRIEN MASTERS, PH.D., is qualified as a public and a Waldorf teacher, and has taught music to math and map reading. He teaches around the world and has been a consultant to governments. He has written numerous articles and publications for education. Brien Masters is director of the London Waldorf Teacher Training Seminar.

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INTERVALS, SCALES, TONES
and the Concert Pitch $c = 128 \text{ Hz}$

MARIA RENOLD

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Renold tackles these and many other questions and provides a wealth of scientific data. Her pioneering work is the result of a lifetime of research into the Classical Greek origin of Western music and the search for modern developments. She deepens our musical understanding by using Rudolf Steiner's spiritual science as a basis, and she elucidates many of his puzzling statements about music.

The results of her work include the following discoveries: The octave has two sizes (a 'genuine' sounding octave is bigger than the "perfect octave"); there are three sizes of "perfect fifths"; an underlying "form principle" for all scales can be found; equal temperament is not the most satisfactory method of tuning a piano.

She provides a basis for some of Steiner's statements, such as, "C is always prime," and " $C = 128 \text{ Hz} = \text{Sun}$."

MARIA RENOLD (1917-2003) studied eurythmy, violin, and viola and toured with the Bush Chamber Orchestra and the Bush String Quartet. First published in German in 1985, her book has become a modern classic of musical research.

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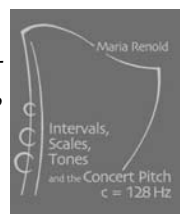
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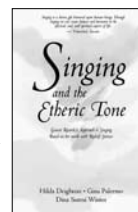
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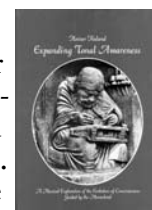
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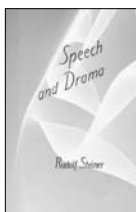
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Translation by Mary Adams

In this course, designed for students and professionals in the stage arts, Rudolf Steiner begins with a fundamental and spiritually-rooted appreciation of human speech and what actually takes place during human communication. Speech is a spiritual activity as well as an art form, lending itself to real interaction with both higher spiritual worlds and the human world of social conversation.

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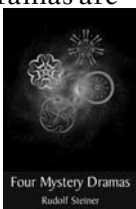
The Portal of Initiation
The Soul's Probation
The Guardian of the Threshold
The Souls' Awakening

RUDOLF STEINER,

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Steiner's four mystery dramas are powerful portrayals of the complex laws of reincarnation and karma. They transport us into a landscape of the human soul and spirit, where suprasensory beings are



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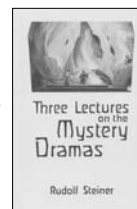
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RUDOLF STEINER,

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Steiner describes how "The Portal of Initiation" portrays the tempestuous inner events of initiation as experienced by a young painter. He explains the spiritual background of this character's "karmic" tests and higher guidance. He also discusses the Rosicrucian nature of this play, as well as the "symbolism and fantasy" of the second drama, "The Soul's Probation." Steiner also emphasizes the power of certain fairy tales and poetry for bridging the gap between the spiritual and material worlds.



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CARL FRANÇOIS VON ESSEN was born in 1926 and raised in Northern California. After medical studies in California and Sweden, he practiced and taught in the United States, India, and Switzerland and served the World Health Organization in Sri Lanka and Zimbabwe. Throughout a long professional career spanning the globe, he devoted available time to exploring the natural world and pursuing his passion for angling. He is also the author of *The Revenge of the Fishgod: Angling Adventures around the World*. Carl von Essen now lives in Cambridge, Massachusetts, with his wife, the Jungian psychoanalyst Manisha Roy.

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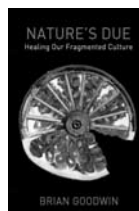
BRIAN GOODWIN

"Science" today implies groups of specialists working in disparate disciplines while searching for answers to narrowly defined questions that have little or nothing to do with the real, living world. During recent years, however, there has been a shift toward more integrated, holistic approaches to the ways we view and understand our world. Nonetheless, much work remains to be done in this area.

Brian Goodwin, the acclaimed author of *How the Leopard Changed Its Spots*, argues for a view that sees nature as complex, interrelated networks of relationships. He proposes that, before we can once again work in harmony with nature to achieve true sustainability, we must adopt a new science, a new art, a new design, a new economics, and new patterns of responsibility. We must be willing to give nature its due—we must recognize what we actually owe to the natural world and resist selfish exploitation.

PROFESSOR BRIAN GOODWIN was born in Montreal and studied biology at McGill University, before studying mathematics at the University of Oxford and finishing his Ph.D. at the University of Edinburgh with C.H. Waddington. His university appointments were at Sussex and the Open University, and he was on the Science Board of the prestigious Santa Fe Institute in New Mexico. He teaches Holistic Science at Schumacher College in Devon, UK.

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VIKTOR SCHAUBERGER A Life of Learning from Nature

JANE COBBALD

Viktor Schauburger's knowledge of natural energies led to inventions that, if properly harnessed, might solve the global energy crisis. Most people, however, continue to find his ideas difficult to understand and accept.

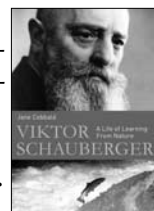
Jane Cobbald became interested in Schauburger's theories when she realized that, if she used a copper trowel in her garden, her potato harvest would greatly increase. Here, she does not try to give a definitive explanation of his ideas, but takes a biographical approach to his thinking in his own words. She shows how his approach developed through his discoveries, interspersed with lively anecdotes.

Viktor Schauburger's insights into natural energies are explained in clear, unassuming, and entertaining words. The author shows that his remarkable inventions can reveal much-needed solutions to our energy, transport, and health issues.

Includes an exclusive interview with Ingeborg Schauburger, Viktor's daughter-in-law.

JANE COBBALD studied economics and taught English before becoming interested in the work of Viktor Schauburger. She heads Implementations, the UK distributor of copper tools manufactured by the Schauburger Institute in Austria. She lives in Warwickshire, England, and lectures widely on Schauburger and his work.

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Critchlow uses ancient manuals on temple building from Indian Vedic sources, for example, and applies them to British sites, with fascinating results. He examines Chinese pictographs for evidence of sighting instruments and scientific tools. And, perhaps most significantly, he offers evidence that carved stone spheres having regular mathematical symmetries in Scotland predate Plato's writings on geometric figures by more than a thousand years.

The findings contained in this remarkable and groundbreaking book will awaken a renewed sense of wonder for our ancient human past.

KEITH CRITCHLOW studied geometry intuitively and worked with Buckminster Fuller, which led him to recognize universal principles of geometry. He was a senior lecturer at the Architectural Association in London; taught Islamic Art at the Royal College of Art; participated as geometer in sacred architectural projects; and cofounded *Temenos: A Review Devoted to the Arts of the Imagination*. He is Director of Research of the Prince of Wales Institute of Architecture.

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THE SECRETS OF METALS
WILHELM PELIKAN

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Here is a classic text for understanding metals more deeply as a whole and for gaining a fuller appreciation of spiritual scientific research methods in relation to the world we inhabit.

WILHELM PELIKAN (1893–1981) was born in the ancient city of Pula (now in Croatia). A chemist by training, for nearly forty years he was a director of laboratories for Weleda in Germany. He died in Silesheim, Switzerland.

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THE VORTEX OF LIFE
Nature's Patterns in Space and Time

LAWRENCE EDWARDS

Edited by Graham Calderwood

When *The Vortex of Life* was first published in 1993, Lawrence Edwards' pioneering work on bud shapes had already attracted the attention of scientists around the world. In the book, he gave a fuller account of his research, widening it to include the forms of



plants, embryos, and organs such as the heart.

His work suggests that there are universal laws, not yet fully understood, that guide an organism's growth into predetermined patterns. His work has profound implications for those working in genetics and stem cell research.

LAWRENCE EDWARDS (1911–2004) studied the work of Rudolf Steiner and, until he retired, was a Waldorf class teacher and an upper school mathematics teacher at the Edinburgh Rudolf Steiner School. He was inspired toward scientific research after studying projective geometry with George Adams and, following a "second career," researching whether the path curves he had learned about applied also to forms in nature. He confirmed this and discovered important rhythmic processes in earthly nature that correlate with celestial rhythms. He lectured widely all over the world.

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MICHAEL WEILER

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This book will fascinate anyone interested in the intricacies of nature and the life of these fascinating insects.

MICHAEL WEILER lives in Kansas and is the father of five. In 1982, he began beekeeping while studying agriculture. He attended Waldorf teacher training in Kassel and taught at the Jean Paul School until 1996. He researches biodynamics and is editor of the magazine *Lebendige Erde*. Since 1992, he has helped to develop guidelines for approaches to ecological beekeeping and leads seminars on the life of bees and healthy beekeeping.

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EXTRAORDINARY PLANT QUALITIES FOR BIODYNAMICS

JOCHEN BOCKEMÜHL
& KARI JÄRVINEN

This beautifully illustrated book considers the qualities of seven plants, showing how their nature and habits relate to the positive characteristics they bring to biodynamic methods. For example, the authors look



at how the nettle—with its almost geometrically precise leaf growth and extensive desiccating root system—can bring order to otherwise chaotic soil decay.

This book offers much to those who are serious about biodynamic methods and about improving the quality of their garden or farm produce.

More than fifty black and white illustrations and fifteen color illustrations.

JOCHEN BOCKEMÜHL was born in 1928 in Dresden. He studied zoology, botany, chemistry, and geology and is a coworker at the Research Institut at the Goetheanum. He was director of the Natural Science Section there, and leads seminars on landscape in Europe and elsewhere. He is the author of several books.

KARI JÄRVINEN was a gardener and now lectures in biodynamics at Snellman College in Finland.

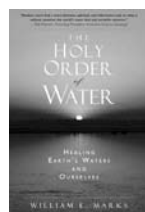
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THE HOLY ORDER OF WATER Healing the Earth's Waters and Ourselves

WILLIAM MARKS

Marks' topics are diverse: water's role in the origin of the universe and life itself; cosmic rain and water in interstellar space; water in the traditional myths and religions; the power of water in its many forms in the natural world; vortex energy and living water; water and the human body; water healing; and a history of water pollution. He offers hope for the future by discussing the work of visionaries such as Theodor Schwenk and Viktor Schauberger.

We see that, in the end, one cannot understand water unless it is



viewed as a mediator—not only between life and death, but also between the physical and the spiritual worlds.

WILLIAM E. MARKS has been working with water for most of his life. He studied industrial pollution and historical water management practices in Europe, North Africa, Mexico, Canada, Ireland, and Australia. He was an environmental water analyst briefly for the City of Newark, New Jersey, and for fifteen years operated a water-testing and research laboratory and an environmental consulting firm on Martha's Vineyard. He is founding publisher and editor of *Martha's Vineyard Magazine*.

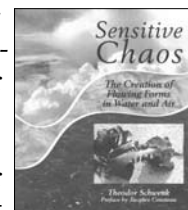
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SENSITIVE CHAOS The Creation of Flowing Forms in Water and Air

THEODOR SCHWENK

Preface by Jacques Cousteau

This beautifully illustrated, classic text on water phenomena shows how forces become form. Theodor Schwenk shows that the laws governing the subtle patterns of moving water are the same as those perceptible in bones, muscles, and myriads of other natural forms. He illustrates these unifying forces in phenomena such as the flight of birds, the movement of fish, the human sense organs, sound, mountains and deltas, sand patterns, and much more.



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MANIFESTO FOR THE EARTH Action Now for Peace, Global Justice, and a Sustainable Future

MIKHAIL GORBACHEV

For more than a decade, Mikhail Gorbachev has been engaged in working to protect the Earth and its inhabitants through Green Cross International, the organization he founded in 1992. In an age when ecological crises, poverty, and military conflicts have become the primary global challenges, Gorbachev urges us to stop trying to view and solve these problems in isolation. The man who changed the destiny of Russia, Europe, and the world itself now calls for a global and comprehensive Perestroika (reform) for the twenty-first century.

Gorbachev appeals for urgent action based on a broad vision. This includes strengthening the UN and reforming the World Bank, the World Trade Organization, and the International Monetary Fund. To complement the Declaration on Human Rights and the Charter of the UN, he has coauthored the remarkable "Earth Charter," based on four key principles: 1) Respect and Care for the Community of Life; 2) Ecological Integrity; 3) Social and Economic Justice; and 4) Democracy, Nonviolence, and Peace.

MIKHAIL GORBACHEV was General Secretary of the Communist Party of the Soviet Union from 1985 until 1991, and president of the Soviet Union from 1988 to 1991. He currently heads the Gorbachev Foundation in Moscow and lectures around the world. He is the author of several books.

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THE FOURTH DIMENSION Sacred Geometry, Alchemy & Mathematics

RUDOLF STEINER

Translated by Catherine E. Creeger

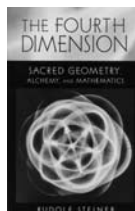
Introduction by David Booth

6 lectures, Mar. 24-June 7, 1905, and
2 lectures, Nov. 7, 1905 & Oct. 22,
1908, Berlin (CW 324a)

The point, line, plane and solid objects represent the first three dimensions, but a kind of reversal of space is involved in the ascent to a fourth dimension. Here, Steiner leads us to the brink of this new perspective. In doing so, he continues his lifelong project of demonstrating that our objective, everyday thinking is the lowest rung of a ladder that reaches up to literally infinite heights.

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MOON RHYTHMS IN NATURE How Lunar Cycles Affect Living Organisms

KLAUS-PETER ENDRES
& WOLFGANG SCHAD

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intricate ocean movements are connected with the life processes of numerous organisms.

Richly detailed and clearly written for the general reader, chapters lead up to the spectrum of human rhythms and a description of the whole concept of time.

KLAUS-PETER ENDERS, PH.D., was a member of the Max-Planck Working Group on structural molecular biology in Hamburg. He lectures at the Institute for Evolutionary Biology at the University of Witten-Herdecke in Germany.

WOLFGANG SCHAD, PH.D., was born in 1935 and studied biology, chemistry, physics, and education. He is a professor of evolutionary biology at the university of Witten-Herdecke and is widely viewed as an authority in his field.

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SCIENCE & THE PARANORMAL Altered States of Reality

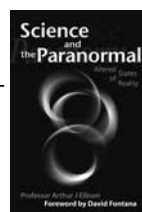
ARTHUR ELLISON

Foreword by David Fontana

Ellison, who had out-of-body, lucid dreaming, and clairvoyant experiences, writes convincingly about the limits of the scientific worldview and emphasizes the importance of paranormal phenomena and the evidence of parapsychology to revealing the true nature of human beings.

ARTHUR ELLISON was a distinguished professor of engineering and president of the Society for Psychological Research. He died in 2000.

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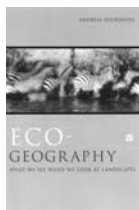


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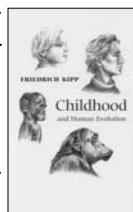
ANDREAS SUCHANTKE was born in Basel and trained in zoology and botany. He taught natural sciences for nineteen years in the Waldorf school in Zurich and has worked extensively in Waldorf teacher training programs around the world. Suchantke works in Israel in cooperation with the Society for the Protection of Nature.

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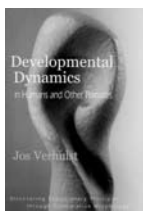
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The author concludes that humans did not descend from apes but that apes evolved away from



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This book is for every inquiring mind and for all those who are dissatisfied with the mainstream beliefs of conventional science.

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EARTH-FRIENDLY

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Rudolf Steiner

Sr. ADRIAN HOFSTETTER

Earth-Friendly represents the fruits of a lifetime of study and teaching in search of a holistic, organismic, living science, respectful of the sacredness of nature and the ubiquity of the spirit. As a biology philosopher, Sister Adrian's first teachers were Aquinas and Aristotle; later she came to know the work of Goethe and Rudolf Steiner.

The book traces the development of Sister Adrian's conviction that "the spiritual science flowing from the thought of St. Albert and St. Thomas, as developed seven hundred years later by Rudolf Steiner, could recapture the true greatness of the West as it reaches out to the East to create an 'Earth-friendly re-visioning of science and spirituality.'"

SISTER ADRIAN HOFSTETTER is a Dominican nun, science teacher, and civil rights activist.

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and the pulsing life of nature.

JOHN BARNES, after teaching at Waldorf schools for 25 years, is now a publisher and author, focusing on his lifelong interest in Goethean, phenomenological science.

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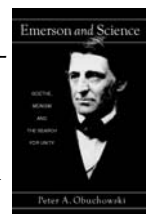


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PETER A. OBUCHOWSKI taught English literature at Central Michigan University, where he is currently professor emeritus. He has written numerous articles on literature of the Romantic period.

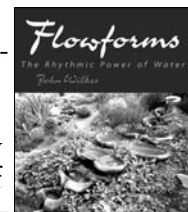
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JOHN WILKES, whose years of research at the Flow Sciences in Herrischried, Germany, led to his development of the Flowform Method, is currently the director of the Virbela Rhythm Research Institute in Forest Row, Sussex, UK.

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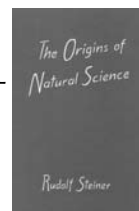
THE ORIGINS OF NATURAL SCIENCE

RUDOLF STEINER

9 lectures, Dornach, Dec. 1922–Jan. 1923 (CW 326)

Introduction by Owen Barfield

Steiner traces the subtle changes in human notions and feelings in relation to the development of natural science and shows the significance of scientific research and thinking. As we look at the fruits of modern technology, we may have a feeling of grief. This feeling, Steiner says, will become the most important impetus to seek the spirit.



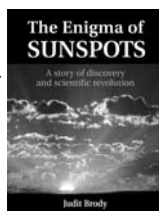
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JUDIT BRODY holds a masters degree in History and Philosophy of Science and writes for scientific publications, including *New Scientist* magazine.



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GOETHE ON SCIENCE An Anthology of Goethe's Scientific Writings

JOHANN WOLFGANG VON GOETHE

Jeremy Naydler, editor

Foreword by Henri Bortoft

It was Goethe's belief that we should study nature and our world as our home. He adopted a qualitative approach to science—one at odds with Newtonian, quantitative methods. Goethe's subtle science includes our interrelationship with nature. Recently, his ideas have drawn the attention of scientists such as Adolf Portmann and Werner Heisenberg. Goethe's science is as much a path of inner development as it is a way of accumulating knowledge. It involves a rigorous training for observation and thinking.

In this anthology, Jeremy Naydler



provides the first systematic arrangement of extracts from Goethe's major scientific works. They give us a clear picture of Goethe's fundamentally unique approach to scientific study of the natural world.

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boundaries of science; understanding organisms; Goethe's method; the quest for archetypal phenomena; light, darkness, and color; the rediscovery of the elements; the nature of warmth; the scale of nature; the function of the ethers in the physical; subnature; the nature of atoms; and the natural and spiritual sciences.

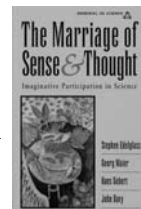
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Although sensory experience has provided a firm basis for empirical natural science, contemporary science has reduced the world to particles and forces well beyond the reach of human senses. In fact, there is no longer any place in science for human experience. Concepts of modern physics such as mass, force, and velocity are deeply rooted in the experience of specific senses, each a gateway into a different aspect of the world. This sheds new light on dilemmas such as the wave-particle duality of quantum mechanics. This highly readable book lays the foundations for a science that, while maintaining its rigorous methodology, can begin to incorporate the fullness of human experience into its domain.

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Preface by Owen Barfield

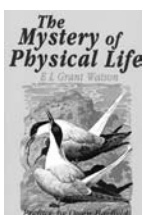
Foreword by Ralph Twentyman

Watson spent his life trying to bring nature and consciousness into a unified vision that would establish meaning in the world without losing wonder.

In the process, he also studied Jung, early Christian gnostics, and Anthroposophy, which brought him to an imaginative perception of living things based on the conviction of the presence in all things of a spiritual reality.

ELLIOT LOVEGOOD GRANT WATSON (1885-1970) was a writer, anthropologist, and biologist whose writings combine the scrutiny of a scientist with the insight of the poet. He wrote six "Australian" novels and three scientific, philosophical works that highlight certain inadequacies found in Darwinism.

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NATURE'S OPEN SECRET

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Edited and introduced by John Barnes

As a young man, Steiner was chosen to edit Goethe's scientific writings—to understand and comment on his unique scientific achievement. Steiner recognized the compelling power of Goethe's studies of nature, and he developed Goethe's epistemology in remarkable and far-reaching



ways. This was also the beginning of Steiner's training in epistemology and spiritual science. This book describes a new way of perceiving the world.

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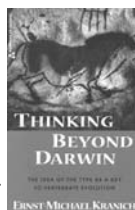
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ERNST-MICHAEL KRANICH is director of the Free University in Stuttgart, and a lecturer at the University of Marburg.

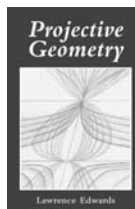
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Introduction by Owen Barfield

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The authors' approach to the current water and environmental crises goes beyond problem-oriented and piecemeal, band-aid solutions; rather, they suggest that we need a new and radical understanding of water—that we must, in fact, attain a revolutionary new level of consciousness if the Earth is to remain alive and available to human habitation.

This illustrated, pioneering classic is more relevant than ever before.

THEODOR SCHWENK (1910–1986) was a pioneer in water and flow research. He founded the Institute for Flow Sciences for the scientific study of water's movement and life-giving forces. A well-known author and lecturer, he contributed original insights and methods to the production of homeopathic, anthroposophic medicines. He developed "drop pictures" for analyzing water quality and methods for healing polluted, "dead" water. Schwenk gained public recognition with the publication of *Sensitive Chaos: The Creation of Flowing Forms in Water and Air*.

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The concluding text looks at these unique specimens from a Goethean perspective and provides a historical survey of our encounters with tourmalines throughout the ages, explaining how tourmalines, through their multifaceted, polychromatic guise, came to be invested with such a panoply of meanings, which remained unacknowledged for centuries.

This lavish, over-size book is one that your family will treasure for generations to come.

FRIEDRICH BENESCH (1907–1991) earned doctorates in biology, theology, and anthropology and became the leader of the Christian Community seminary in Stuttgart.

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AURORA The Northern Lights in Mythology, History and Science

HARALD FALCK-YTTER

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The author has spent years studying the aurora, and in this book he reveals the mythology that surrounds the aurora in various northern cultures. He also discusses the science behind the phenomenon, as it has developed through history. In addition, Falck-Ytter records responses to the aurora, from Aristotle to modern geophysicists, and from various cultures and traditions, thus charting the gradual understanding of this most awe-inspiring experience.

Demonstrating the influence of the Sun in the creation of the aurora, Falck-Ytter also compares the northern lights with other light phenomena such as lightning and rainbows.

Lavishly illustrated with color and black and white paintings, photos, and drawings, *Aurora* offers a comprehensive understanding of a mysterious dynamic that has fascinated and even alarmed northern communities through the ages.

Harald Falck-Ytter was born in the United States to Norwegian parents. He grew up in Canada, Germany, and Norway. He is a Norwegian citizen, now living in Germany, and is a lecturer, musician, and minister.

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NORMAN DAVIDSON was born in Edinburgh and was a journalist in the U.K. for ten years, before becoming a Waldorf school teacher of astronomy, geometry, history, and literature. He was director of teacher training at the Waldorf Institute of Sunbridge College and lectured on astronomy and cultural topics. He died in 2007.

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JOCHEN BOCKEMÜHL, EDITOR

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People have always experienced the life-giving and healing forces of water. Integral to life, it surrounds us in nature and in our own bodies. But not all water is the same. It can carry beneficial or harmful energies. So how can we understand water enough to tell the difference?

Theodor Schwenk, the author of *Sensitive Chaos*, developed the "drop picture" method to photographically display photographically the characteristics of water. The authors of this stunningly illustrated book offer a unique view into the world of water for a better understanding of one of the most essential elements of our earthly life.

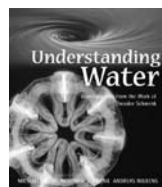
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THE WHOLENESS OF NATURE Goethe's Way toward a Science of Conscious Participation in Nature

HENRI BORTOFT

Bortoft, a student of J. G. Bennett and David Bohm, introduces the scientific theories of Goethe and shows how his way of science is a genuine alternative to the dominant scientific paradigm. This is a unique and gentle empiricism. Goethe's participatory phenomenology, far from being a historical curiosity, proposes a workable solution to the dilemmas of contemporary, postmodern science.

HENRI BORTOFT has taught physics and philosophy of science. He did post-graduate work with David



Bohm and Basil Hiley on wholeness and quantum theory. He lectures and leads seminars on Goethean science.

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WATER CRYSTALS Making the Quality of Water Visible

ANDREAS SCHULZ

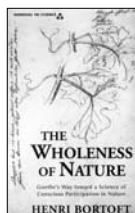
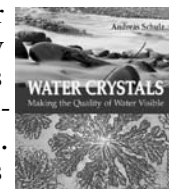
The quality of our water—especially drinking water—is becoming an increasingly important issue. Andreas Schulz uses a groundbreaking photographic process to make the quality of various kinds of water instantly visible to the non-specialist.

Through "crystal pictures," he demonstrates that water from different locations and treated in different ways will display substantially different characteristics. The quality of mountain spring water, for example, is different from water taken from a metropolitan system or from an old well. Water is affected by the way it flows—say, whether it is channeled through straight or bent pipes.

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HERBERT KOEPF received his Ph.D. from Germany’s leading agricultural university and later became the head of the School of Biodynamics and Earth Sciences at Emerson College in England. Dr. Koepf has lectured extensively in Europe, Canada, and the U.S. He is also the author of *Research in Biodynamic Agriculture: Methods and Results* (1993).



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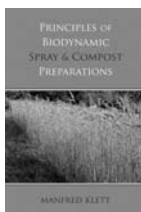
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DR. MANFRED KLETT is the former head of the Agricultural Section at the Goetheanum. He has more than twenty years' experience in biodynamic agriculture.

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RUDOLF STEINER

*Preface by Ehrenfried
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8 lectures, Koberwitz,
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With these talks, Steiner created and launched "biodynamic" farming, widely regarded today as the best way of producing organic food. However, this method is more than organic; it involves working with the cosmos, with the Earth, and with spirit beings. Steiner prescribes specific "preparations" for the soil, as well as other distinct methods born from his profound understanding of the material and spiritual worlds. He presents a comprehensive picture of the complex dynamic relationships at work in nature and gives basic indications of the practical measures needed to bring them into full play.

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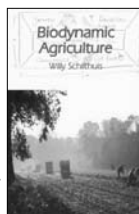
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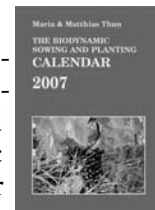
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Introduction by Gunther Hauk

Essay by David Adams

8 lectures, Dornach,
Feb.–Dec. 1924 (GA 348)

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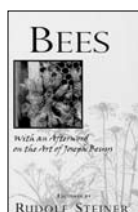
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DAVID TRESEMER, PH.D., has a doctorate in psychology. He cofounded the StarHouse in Boulder for community gatherings and workshops and, with his wife Lila, cofounded the Healing Dreams Retreat Centre in Australia. He has also founded the Star Wisdom website (www.StarWisdom.org), offering readings from the Oracle of the Solar Crosses.

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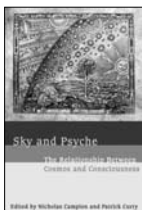
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WILLI SUCHER devoted his life to Anthroposophy, working closely with Dr. Elizabeth Vreede, a leader in the spiritual research of astronomy and mathematics in the Anthroposophical Society. He devoted almost sixty years to developing “star wisdom,” or astrosophy, which he considered most appropriate for modern humanity.

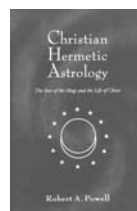
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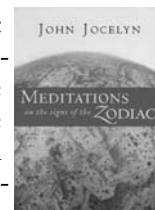
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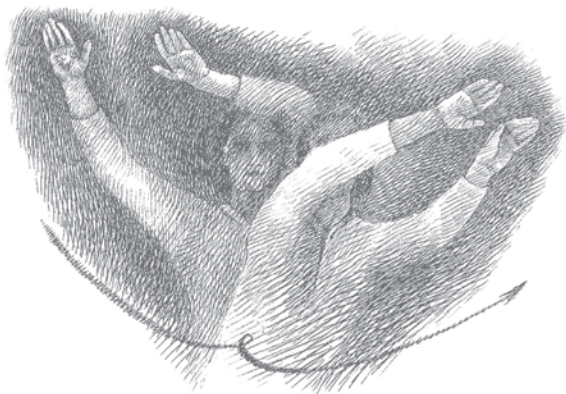
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AN INTRODUCTION

PART II

BY CHRISTOPHER BAMFORD

We featured the first half of this informative introduction in this year's Spring Reader. The conclusion follows here.

Like the moment of Hellenism, the twelfth century was a complex, multifaceted event—necessarily so, because one of the meanings of *Renaissance* is that it is a global event, encompassing all human activity, from religion, philosophy, and art to psychology, science, and social organization. This makes it difficult to know where to start with a description.

The twelfth and thirteenth centuries, for instance, witnessed both what has been called “the discovery of the individual,” traceable in the movement of consciousness from Abelard’s discovery of the inner voice of moral responsibility to Aquinas’s unfolding of the personality in pure thinking and the appearance of the great Grail cycles (from Robert de Boron’s first Cistercian account to Chrétien de Troye’s *Perceval* and Wolfram von Eschenbach’s *Parzival*—key texts for Steiner), as well as similarly initiatory works, such as the *Tale of Flor and Blanchflor* and the *Romant de la Rose*. Echoing these, new preaching and mendicant orders—preeminently Dominicans and Franciscans—arose with a new sense of Christ and his meaning in the world. Others, like the Carthusians, intensified inner work.

Outwardly, the culture saw the dawning of Sophia, the divine feminine, as evidenced in the new understanding of Mary and the humanity of Jesus as the extension or prolongation of Mary, as in “Jesus our mother.” A “Sophianic,” soul element runs through the whole period, from St. Bernard to Hildegard of Bingen and the School of Chartres, where Hermetic Platonists sought to reopen the Book of Nature and renew the sacred science of the goddess *Natura* (Steiner speaks of a rebirth of Persephone). From Chartres, too, Alain de Lille (Alanus ab Insulis, as Steiner refers to him), by then a Cistercian, laid down the Seven Liberal Arts as moral-cognitive therapy (*initiation*) for both the soul of nature and the human soul. At the same time, the first translations of alchemical texts from Arabic into Latin, beginning with Morienus around 1182, began to appear, and groups arose to transform and Christianize it. Steiner, holding them in greatest esteem, calls them “the old philosophers.” For him, they are the true seed of the return of the Rosy Cross.

Meanwhile, in Provence, where Troubadours and Cathars were drawing together Christian, Ismaili,

Manichaeen, and Sufi teachings to create a unique vernacular culture of love, which sought to transform the world in the human soul, Moses de Leon compiled the *Zohar*, the high point of Kabbalah. Elsewhere, especially among the Beguines (lay women mystics dedicated to a communal life of service and contemplation) as well as in the new monasteries inspired by St. Bernard, female mystics were creating a sophisticated non-dualistic path of knowing and being—a path of the heart. Everywhere popular devotion to the Eucharist flourished: the blood and body—the Sacred Heart—available to all.

Underlying all these manifestations was the centrality of the heart, the purified soul, and the feminine, along with a sense of the unity of the individual soul with the world soul, the *Anima Mundi*. In this way, the path to a thinking heart was sown in human consciousness with the promise of something new. Sensing this, perhaps, Joachim of Fiore, a Franciscan monk from Calabria, received an illumination regarding the Trinitarian structure of history. He saw history unfolding through the ages: the Age of the Father, the Age of the Son, and the Age of the Holy Spirit:

The first age [he wrote] was that of knowledge, the second that of understanding, and the third will be the period of complete intelligence. The first was servile obedience, the second filial servitude, and the third will be freedom. The first was affliction, the second action, and the third will be contemplation. The first was fear, the second faith, and the third will be love. The first was the age of slaves; the second the age of sons; and the third will be the age of friends.

Thus, the twelfth century looked forward with anticipation for the “Age of the Spirit,” the Third Kingdom. Accompanying and midwifing all was the near-miraculous and historically difficult-to-explain artistic accomplishments of Romanesque and Gothic art, as well as the emergence of new art forms in painting and sculpture.

Again, carried by small, fragmented “mystery groups,” all this would form a new experiential, vernacular spirituality, carried for instance by the *Devotion Moderna* and the Brethren of the Common Life and taught by the mysterious “Friend of God from the Highlands” (according to Steiner, the “Master Jesus”), who influenced such mystics as Johannes Tauler, Heinrich Suso, and Rulman Merswin. From this vernacular, experiential spirituality of the heart would arise the next and explicitly “Rosicrucian”



renaissance.¹ This is the exoteric side.

Esoterically, what is important from our point of view is the relationship with Christian Rosenkreutz, for Rudolf Steiner speaks of the Rosicrucian stream as also beginning around 1250. He tells us that this period, while giving birth to a new culture, was at the same time, from a certain point of view, a period of spiritual darkness, or “spiritual eclipse.” Innate, intuitive access to the spiritual world was in decline; initiates rarely had direct knowledge of it. The ancient pre-Christian mysteries had by now definitively passed. There was no longer any temple. The gods, the divine part of the natural world, had withdrawn. What remained was mostly memory. Nature, rather than manifesting divine activity directly, was experienced only as a “picture” of it—one that at the same time could be found within the human being. This meant that there was nevertheless still a kind of ethical dimension to knowledge. Only those of great inner purity and goodness could begin to lift the veil. Yet their knowledge had a certain tragic dimension: while the spirits at work in natural phenomena could be known, the cosmic intelligences, who lay behind them, remained inaccessible.

It was then that a circle of twelve initiates gathered, including the “seven Holy Rishis,” who could look back into the seven ancient Atlantean wisdom streams, together with four others who carried the wisdom of the four Post-Atlantean epochs, and one whose province was natural science. They were joined by a thirteenth, a youth of extraordinary piety and devotion. According to Steiner, he was born about 1250. Educated by them, kept apart from the world, they taught him all they knew.

The youth, the individuality who would become Christian Rosenkreutz (in a previous incarnation, according to Steiner’s research, he had been Lazarus, who was also John), took in all that they gave him. However, in proportion to the increase in his spiritual forces his physical being drained away, until he lay as if dead. The twelve gathered around him and, infelicitably, allowed all their wisdom—fully enshrined—to flow into him through short, prayer-like formulae. The thirteenth then felt something new entering him and returned to life—initiated as Paul had been on the road to Damascus. He then revealed to the twelve all

that they had given him, but now transformed into “a new form, as if given by Christ himself.” Soon after, he died.

The twelve then devoted themselves to recording what he had taught in the form of symbolic pictures, or diagrams, which subsequently passed into esoteric tradition.

The story continues into, and as, the next renaissance.

Esoterically, on the one hand, this begins with the visit to Italy as part of the Orthodox delegation to the last great Ecumenical Council of Florence-Ferrara in 1438 and 1439 of the octogenarian Greek sage, philosopher, and initiate George Gemistos, known as “Plethon,” to indicate his close affinity to Plato, whose reincarnation he was reputed to be. While in Florence, Plethon had met with and inspired Cosimo de Medici with the idea of a lineage of ancient theologians—Hermes, Zoroaster, Orpheus, and others—reaching

back into primordial times, to a pri-

mordial revelation. Cosimo accordingly “conceived in his noble mind a kind of academy,” or “mystery school.” About 1450, he asked the son of his favorite doctor to organize it and start translating the texts of the ancient masters that Plethon had provided. Thus the Platonic Academy of Florence came into being, and Marsilio Ficino began his epoch-making translations, including those of Plato, Plotinus, Iamblichus, Porphyry, Proclus, the *Corpus Hermeticum*, and the *Chaldean Oracles*.

It was Plethon, too, who (Rosicrucian in this) publicly introduced the project of the Christianization of ancient wisdom. To what extent Plethon himself believed in the project, or whether he would have preferred a return of the most ancient solar cosmic religion, must remain a moot point. Certainly, his influence was enormous. He did much more than inspire Ficino’s translations and Cusa’s philosophy and Columbus’ journey to the New World (for which he provided the map); he also brought the symbol of “fire” to the center of what would become the Rosicrucian tradition and pushed the idea of ecumenicism to the bounds of heresy by upholding the universality of all forms (again, a Rosicrucian tenet). His position, to adapt a slogan current today, was “to think religion globally and embody it locally.”

The consequences of Plethon’s initiation as transmitted by Ficino’s translations were culturally far-reaching. Essentially, they created what we call the Renaissance. In Italy, the teaching of the academies

The thirteenth then felt something new entering him and returned to life—initiated as Paul had been on the road to Damascus. He then revealed to the twelve all that they had given him, but now transformed into “a new form, as if given by Christ himself.”

1. See Rudolf Steiner, *Mystics after Modernism: Discovering the Seeds of a New Science in the Renaissance*.

of Florence and Rome became *culture* in the work of the great painters and architects like Botticelli, Raphael, Leonardo, Michelangelo, and Alberti. Pico Della Mirandola and others created the philosophy of Renaissance Humanism. From Italy, their influence spread across Europe through France, Germany, and England, where the effect, in the person of John Dee (according to some, like Frances Yates, an inspirer of Rosicrucianism), was especially significant. Esoterically, perhaps the most important consequence was the effect on Paracelsus, the great and acknowledged precursor of Rosicrucianism and perhaps the “new Elias” who would usher in the Age of the Spirit. Whatever the case, from the influx of ancient wisdom Paracelsus—a precursor likewise of Anthroposophy—was able to forge in the crucible of his own experience a vocabulary of ideas and practices to transform our ideas of the world and human nature.

Paracelsus returns us to the story of Christian Rosenkreutz, who, according to the published documents as confirmed by Rudolf Steiner, was born (reincarnated) in 1378 in Germany, perhaps into a Cathar household on the border of Hess and Thuringia, under the name by which we know him today.

Placed at the age of five in a monastery, Christian Rosenkreutz set off as soon as he was able on a pilgrimage to the Holy Sepulcher in Jerusalem. His was a journey to the East in search of initiation. It would take him to Syria, Arabia, Egypt, and North Africa. Wherever he went, he sought out the wise and sat at their feet. After a stop in Cyprus, he traveled to Damascus, where he found wisdom so great that he gave up the idea of continuing to Jerusalem and decided instead to learn Arabic. This he did while imbibing all the wisdom of that place. After three years, he moved further east to “Damcar,” perhaps Basra, where he met scientists, astrologers, alchemists, theologians, and mathematicians (perhaps members of the *Ikhwan al’Safa*, or *Brethren of Purity*) and translated into Latin their great “Summa” of the sacred sciences, the *Liber M (undi)*, or “Book of the World,” perhaps the fifty-two *Epistles* of the Brethren. Thereafter, he went to Egypt and Fez, whence he returned to Europe and sought to create a new culture based on what he had learned.

Rosenkreutz first tried to interest scholars and scientists in Spain in his ideas, “but to them it was a laughing matter.” A similar reception greeted him as he moved northward. Disappointed, he returned to

Germany, where, after five years of intense study and inner work, he formed a small group for the purpose of inseminating a “general reformation.”

Such was the beginning of the Rosicrucian Brotherhood, the Fraternity of the Rose Cross. Together, the group (first four, then eight) studied the *Book M*; created a “magical language,” a series of *Axiomata* (sayings) a mysterious *Rota* (or wheel), and a secret dictionary; and built a house, a temple called *Sancti Spiritus*, or Holy Spirit.

Determining to disperse into the world to spread the word, the group then created a Rule for themselves:

First, to profess to no other thing than to heal the sick, and that gratis
Second, to wear no kind of special habit, but to follow always the custom of the country in their dress
Third, to meet together at the house Sancti Spiritus every year at Christmas

Fourth, to seek a worthy person to succeed them after they die

Fifth, to make R.C. “their seal, mark, and character”

Sixth, to remain secret one hundred years

In other words: to love; to be oriented toward the world and work selflessly and compassionately for its sake; to be anonymous and attached to no form; to have the “gift of tongues” and be able to address individuals in their own language; thus, to be a true cosmopolitan, or citizen of the world; to meet in unity in the spirit; to create no institution but a lineage of friends; to have the Rose Cross, the union of love and knowledge inscribed their hearts; and to “remain secret for a hundred years,” or more precisely, a hundred-and-twenty years after Christian Rosenkreutz’s death, when his tomb would be opened and all in it revealed.

Thus, in due course, Rosicrucianism erupted into the light of history (ten years after the tomb was opened) with the sequential publication of three texts in 1614, 1615, and 1616: *The Fama Fraternitatis* (“Announcement of the Brotherhood”), the *Confessio Fraternitatis* (“Confession of the Brotherhood”), and *The Chemical Wedding*.

The first text, the *Fama*, addressed “to the learned in general and the governors of Europe,” begins by announcing the possibility of a universal reformation:

Seeing the only Wise and Merciful God in these latter days hath poured out so richly his mercy and goodness to humankind, whereby we do attain more and more to the perfect knowledge

It was always important for Rudolf Steiner to make a lineal connection with those who had carried the esoteric traditions through time, hence his affiliations with Spiritism, Theosophy, Freemasonry, and various carriers of the Rosicrucian impulse.

of his Son Jesus Christ and of Nature, that justly we may boast of the happy time wherein there is not only discovered unto us the half part of the world, which was hitherto unknown and hidden, but He hath also made manifest unto us many wonderful and never-before-seen works and creatures of Nature, and, moreover, hath raised human beings, endued with great wisdom, which might partly renew and reduce all arts (in this our spotted and imperfect age) to perfection, so that we might thereby understand our own nobleness and worth, and why we are called *microcosmos*, and how far our knowledge extends in Nature.

It then goes on to recount the story (as told above) of how Christian Rosenkreutz dedicated his life to this project, how he had died in 1484 at the age of 106, and how his tomb had been opened, as he instructed on an inscription on the vault, a hundred-and- twenty years later in 1604.

Within the vault, instead of a tomb, was an altar, on which was engraved:

This compendium of the universe I made in my lifetime
to be my tomb.

Around the rim was engraved:

Jesus all to me.

In the middle, four figures were engraved, surrounded by further sayings:

Nowhere a vacuum; The yoke of the law;
The liberty of the Gospel; The whole glory of God

All over the vault, secret figures and further sayings were inscribed. There were chests, containing books, especially the works of Paracelsus, and much else. Moving the altar, they discovered beneath it the uncorrupted body of Christian Rosenkreutz himself. In his hand he held a parchment describing his mission, which the first Brothers had also signed. Beneath this was written:

*Ex Deo Nascimur, in Christo Morimur, per Spiritum
Sanctus Reviviscimus*

(From God we are born, in Christ we die, through the
Holy Spirit we are reborn)

The *Fama* concludes by returning to the idea of “a general reformation of things human and divine” and calls for “all the learned in Europe” to ponder the announcement and, if in agreement, to introduce themselves and come together in the great Rosicrucian project of creating a new culture. The *Confessio*, appearing a year later, repeats the offer (and the story), while *The Chemical Wedding* provides the initiatory teaching of the brotherhood in alchemical and allegorical form.

As a result, a “*furor*” erupted; Rosicrucians and those aspiring to join the brotherhood suddenly appeared everywhere, publishing manifestos and texts. It must be said, however, that amazing proto-Rosicrucian texts and manuscripts (by John Dee, Heinrich Khunrath, Simon Studion, and others) had already begun to proliferate during the previous fifty years. Clearly, the situation was desperate and stakes were high. The possibility of a true renaissance, whose first note had been sounded in Italy, was at risk. In anthroposophical terms, the “consciousness soul” was faced with a moment of decision: to go the way of Ficino, Pico, Paracelsus, the alchemists, and Christian Rosenkreutz or the way of Galileo and Descartes—the way of modern science. With the outbreak of the Thirty Years War in 1619, historical spiritual forces determined the outcome. For the next three centuries, culture would be determined by reason, science, and materialism. The stream of the mysteries we have been following would have to go more or less underground. The Age of the Spirit would have to wait.

Underground, many aspects of the Rosicrucian mystery stream—alchemical-scientific, initiatory universal-spiritual, and social-political—were transmitted from its disappearance around 1620 into the eighteenth century by certain branches of Freemasonry, which, as if providentially, had arisen to carry it. At the same time, various smaller esoteric Christian groups (followers of Jakob Böhme, Pietists, and others), as well as illuminated and unaffiliated individuals, also ensured the transmission of the spirit and meaning of Christian Rosenkreutz’s mission. However, there was no attempt in fact to create a new culture. That would not happen until the renaissance we call Romanticism.

Usually thought of as a purely literary movement, encompassing virtually the whole of Europe—England (Blake, Shelley, Keats, Wordsworth, Coleridge, Byron), Germany (Goethe, Schiller, Novalis, Hölderlin, Kleist, the Schlegel brothers, Fichte, Hegel, and Schelling), France (Chateaubriand, Victor Hugo), and even Poland (Mickiewicz), Russia (Pushkin), and the United States (the Transcendentalists)—Romanticism was much more than literary; it was revolutionary, esoteric, Rosicrucian, and Michaelic.

It was revolutionary because the Romantics were the first to foresee the full consequences of the turn taken with the rise of modern science. They experienced prophetically what fragmentation and alienation, what fear of freedom and responsibility, what destruction, death, sleep, and loss of will lay ahead if the course of human evolution were not changed and materialism overcome. Their response, furthermore, was fully conscious and informed—for they were the first to reap the full fruits of the previous renaissances. They were the first, since the waning of the mysteries, to be

able to imagine the fullness of mystery wisdom. What had entered into history sequentially was now present simultaneously and enchrusted. Thus, they were given fullness of vision—Heraclitus and Plato, Aristotle and St. Paul, St. John, and Plotinus, Bruno and Leibniz, the Hermetic, alchemical, and Rosicrucian texts, as well as Augustine, Thomas Aquinas, Meister Eckhart, and Jakob Böhme.

The result was a renewed understanding of the primacy, unity, and universality of human beings and nature as consciousness and imagination, not matter, together with a profound sense of the selfishness and egotism unleashed by the powers of abstract calculating rationality. They could see that the development of rational abstraction had caused an apparently irresolvable separation (and objectification) between the knower and the known, subject and object, and that this would result in utter materialism, whose consequences, applied technologically, could very well destroy humanity and nature. Therefore they sought to oppose the Cartesian-Newtonian turn with a new culture based on the mysteries through the transformation of art (poetry, painting, drama, philosophy), science (chemistry, physics, biology, medicine, psychology), religion (a new kind of truly universal, non-exclusive Christianity), and society (education, law).

As for Romanticism's "Michaelic" quality, Rudolf Steiner indicates that, in the years immediately preceding the Archangel Michael's victorious struggle with the Dragon in 1879, as the culmination of the preparation of a Michael school (which Rudolf Steiner a century later would seek to gather together on Earth), Michael convened a meeting of his school in the spiritual world. The implication is that Romanticism was the earthly reflection of that school. Certainly, all the Romantics were explicitly connected to, and consciously sought to experience and transform into contemporary language the wisdom and accomplishments of the previous Renaissances, thus linking back to the ancient mystery schools.

In this regard, the timing was again providential for, as Steiner points out in *Cosmic and Human Metamorphoses*, esoteric texts flowing from the previous Renaissance—in his example those of Jakob Böhme and Louis-Claude de Saint Martin—were still quite understandable before 1800, but seemed more or less incomprehensible after. One need only compare Paracelsus or Basil Valentine with Goethe's scientific writings to see what he means. The first are written in a dense, cryptic language of their own, while the last is clear and modern, though the teaching is the same. The same is true of Blake, Novalis, Keats, Coleridge, Hegel, and Schelling. All drew on esoteric and Rosicrucian wisdom, but transformed it into a cultural mission, thus effectively "rending the veil" between

esoteric and exoteric.

While it cannot be said that Romanticism "failed"—Owen Barfield, after all, calls Anthroposophy "Romanticism come of age"—it lost the opportunity to determine culture to materialism. For Steiner, the end of that possibility was marked by the death of Kaspar Hauser, the "child of Europe, who had he lived might have inaugurated a new "Romantic" epoch of peace and harmony. Materialism triumphed. By the mid-nineteenth century, it was in full control.



Such was the background of the congress of 1907. Such was the situation that Rudolf Steiner was called to address and the history he was called to fulfill: to renew, under the aegis of the Archangel Michael, the promise of the Rosicrucian ideal—that is, the creation of a new spiritual culture for humanity, permeated from the spiritual world with the fully enchrusted content of the ancient mysteries, both directly and through the historical lineages just discussed.

It is important to recognize that while, in principle, all the wisdom is always available directly from the spiritual world, as earthly beings it is important to commune also with the earthly reflections of that wisdom. Throughout his life, while always confirming everything inwardly, Rudolf Steiner immersed himself in the traces of those who had gone before, reading and meditating the entire corpus of the mystery tradition. Precisely this allowed him, more successfully than anything else, to grasp the significance of that tradition and understand, out of its inner necessity, how it is to be understood today.

It was always important for Rudolf Steiner to make a lineal connection with those who had carried the esoteric traditions through time, hence his affiliations with Spiritism, Theosophy, Freemasonry, and various carriers of the Rosicrucian impulse. At the same time, he knew what he was to bring was new, a new culture, appropriate to the new "Age of Light."

The key word here, of course, is *culture*. The time was no more when esoteric or occult societies could work exclusively and invisibly behind the scenes of ordinary life. The task—as each previous renaissance had realized with increasing self-consciousness—was to create something like a new, contemporary mystery center, a manifestation of the ever-growing point of civilization and consciousness from which powerful impulses of spiritual-cultural transformation could radiate until center and culture become one. The center would epitomize the whole wisdom tradition, drawing upon it in multiple, interdependent ways, textual, akashic, and directly from the spirit. It would transform it in the crucible of the consciousness now seeking a human

home into a new way or path of sacramentalizing all of earthly life. Ideally, too, it would provide a home for all human striving, in which all traditions could flow together to unite in the common goal that the Earth might become a Sun. Whatever one may think of it, the audacity and confidence such a project demanded of Steiner cannot but take one's breath away.

The 1907 congress marked the first stage in this process; building the Goetheanum, the second; re-founding the Anthroposophical Society, the third. In this process, against all odds, the inspiration for the unified re-spiritualization of art, science, and religion was progressively unveiled throughout the remainder of Steiner's life through practical programs for painting, sculpture, movement, architecture, education, social organization, medicine, agriculture, and religion.

At the congress, true to the founding principles of Rosicrucianism and as a call to a "general reformation," Steiner unveiled the inner principles of artistic renewal. He treated the space of the hall, in which the meeting was held, as a garden. In it, he planted the seeds—the archetypal or spiritual prototypes—that he hoped would become the forms of the new culture. It has been said that, in a movement of cultural transformation, after the "coffee-house stage" when a "thousand flowers bloom," it is time to focus on essentials and manifest them physically. Rudolf Steiner transformed the entire hall so that the whole became a living symbol and mediator of the spirit: a blueprint for a new temple in the world and in human hearts. As the first seed, it was necessarily esoteric, primordial. It was his hope that the seed—which grew into the Goetheanum—would resonate and proliferate into the culture as a whole to create a new cultural vessel in which humanity could once again, in a new way, assume its true function as uniting Heaven and Earth. He knew, as the temple and cathedral builders (and all those anonymous craftspeople and artists throughout the millennia dedicated to sacramentalizing matter through image) had always known that art determines and expresses the consciousness of a society.

As to the success of the mission that Rudolf Steiner set for himself and worked with great ardor to accomplish until the end of his earthly life, the work goes on. The task remains and it is up to those who understand and are called to it to carry it out today. The seeds have been planted.



RELATED BOOKS BY RUDOLF STEINER

- Alchemy: The Evolution of the Mysteries* (ed. Andrew Welburn) (London: Sophia Books, 2001).
- An Outline of Esoteric Science* (Great Barrington: SteinerBooks, 1996).
- Autobiography: The Course of My Life* (Great Barrington: SteinerBooks, 2006).
- Christianity as Mystical Fact and the Mysteries of Antiquity* (Great Barrington: SteinerBooks, 2006).
- "Freemasonry" and Ritual Work: Misraim Service, From the History and Contents of the Cognitive-Ritual Section* (Great Barrington: SteinerBooks, 2007).
- From the History and Contents of the First Section of the Esoteric School 1904–1914* (Great Barrington: SteinerBooks, 1998).
- Mystery Knowledge and Mystery Centers* (London: Rudolf Steiner Press, 1997).
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- The Redemption of Thinking: A Study in the Philosophy of Thomas Aquinas* (Great Barrington: SteinerBooks, 1980).
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Thinking and Thankfulness

BY NATHANIEL WILLIAMS



NATHANIEL WILLIAMS is the high school art teacher at Emerson Waldorf School in Chapel Hill, North Carolina. He studied painting, art, and Anthroposophy at the NeueKunstSchule in Basel, Switzerland, where he also worked with Thomas G. Meier in drama and marionettes.

When we sit at a table spread with food and we are hungry we may reach out and begin to eat as soon as we can. We may, however, pause for a moment of silence or even have a blessing in song or verse. The two occurrences are different. In the first there is a need which we identify with and that which defines the need, the substance needed. As the two meet the tension relieves itself as quickly as possible as a matter of course. In the second case a new element appears and transforms the process. In most instances this new element is a matter of habit, the habit of giving thought to the relationships in which one is embedded as a creature of the world. One *has a need* yet is not this need. The need is a force pushing one in a certain direction. Out of the point which we are we can resist identifying with it totally yet not merely through negative resistance but through positive resistance; transformation. We do not begin breaking the bread with our hands; we break the bread with our spirit. We break through the misleading enclosure of appearance into the realm of time and interrelation.

For sun and rain
For grass and grain
For all the toil on sea and soil
That we may have
Our daily bread
We give our loving *Thanks* dear God.

Where, in the first place, I *was* hunger, now I rise beyond myself into the activities of the sun, the growing grasses, the harvest, and milling. I see the processes in the great world around me, interweaving and being placed on the table before me, and myself becoming strong as I partake in the food. I experience how I am dependent on the world, how the need, which nature brings forth within me, corresponds to a substance which she also brings forth. It seems that nature comes toward our needs from the circumference. Such a feeling lives in Friederich Hölderlin when he writes, “Near and difficult to grasp is God / Yet where there is danger rescue grows as well.”

If we enter this process with attentiveness, we will experience a powerful affection toward the world. We will call this *Thankfulness*. From this perspective fear and anxiety are powerless. One can feel like

an isolated being, fighting one’s way through a chaotic and unrelated world. Yet in thanking, I become a child of this world. The deeply thankful American scholar writes in his book *nature*, “We have no questions to ask which are unanswerable. We must trust the perfection of the creation so far, as to believe that *whatever curiosity the order of things has awakened in our minds, the order of things can satisfy*” (italics mine).¹ Here, the relationship is viewed not from the level of bodily nourishment but spiritual, and there is the admirable recognition of the fact that the order of things constitutes every aspect of ourselves, and not only the world outside of us. Every hunger, feeling, and

The mystery of thankfulness must be sought in going beyond ourselves in thinking and then finding ourselves again as individuals.

thought I have is as much a world force as a mountain, cloud, or plant cell. The world brought me forth and still lives in me. The observations we began with—of the immediate reaction to a perception that answers a need we feel and the process of giving thanks before eating—are phenomena themselves. In one case, two forces interacted and, giving only these two forces, it is clear what ensues. When we introduce a blessing, we introduce another substance into the experiment, yet a blessing is much more the manifestation of the substance than the substance itself. What can form such a manifestation?

Pierre Bertaux points out in his biography of the German poet Friederich Hölderlin how the latter uses the German words *gedanke* and *danken* (“thought” and “thinking”) with a clear understanding of their etymological relation.² Hölderlin perceived a deep mystery in human nature, to which this points. If thankfulness is what appears in the soul, given the soul’s awareness of its interrelation with the greater world, we must ask how does this awareness arise? We see food; we know where it was grown, where it was prepared; we see its relation to our hunger, our strengthening through its consumption; we experience these relationships as part of *one* process. Clear awareness of this process is possible only through thinking. A third standpoint is introduced that is neither pure hunger self nor nourishment. When I think the interrelation between hunger and bread, thankfulness arises. Thankfulness is birthed through *thoughtfulness*. We perceive this in language, a self-experiencing the wisdom of the universe.

1. Ralph Waldo Emerson, *Nature*, 1836.

2. Pierre Bertaux, *Friederich Hölderlin: Eine Biographie*, Frankfurt, 2000.

Thinking creates thankfulness only when it is real thinking and not simply a custom we sleepily fulfill. The thinking self surrenders to thought and is filled by it.

If I am hungry and I use thinking to prepare a meal, I am using thinking as a tool to accommodate the interaction between need and nourishment. In thanking, I am using thinking as a tool to perceive the nature of need and nourishment. Thinking out of itself does not serve a self; selves serve themselves through thinking. Scientists can live up to the demands of “objective” science only when their thoughts pertain only to the process they are investigating. The thought must be born from the process itself and not from a preconceived notion of utilizing it for oneself or others. What is experienced in thinking is the nature of what one thinks about. If thinking is accepted as a revelation of truth and not used only to serve a purpose, then we approach thinking in its purity.

Rudolf Steiner writes in his book *The Philosophy of Spiritual Activity* about this quality of thinking, which may be realized through personal observation and experience:

We must not overlook that it is only with the help of thinking that we can define ourselves as subjects, and contrast ourselves to objects. Therefore, thinking must never be regarded as a merely subjective activity. Thinking is beyond subject and object. It forms both of these concepts, just as it does all others. Thus, when we as thinking subjects relate a concept to an object, we must not regard this relationship as something merely subjective. It is not the subject that introduces the relationship, but thinking. The subject does not think because it is a subject; rather, it appears to itself as a subject because it can think. The activity that human beings exercise as thinking beings is therefore not merely subjective, but it is a kind of activity that is neither subjective nor objective; it goes beyond both these concepts. I should never say that my individual subject thinks; rather, it lives by the grace of thinking. Thus, thinking is an element that leads me beyond myself and unites me with objects. But it separates me from them at the same time, by setting me over against them as subject.³

The mystery of thankfulness must be sought in going beyond ourselves in thinking and then finding ourselves again as individuals. A blessing is the cultivation of a spiritual life, which, through its *actuality*, transforms how we act and how we relate to

our lives; it transforms the reality of ourselves. To develop thankfulness is to bring thinking into the *individual* processes of our lives. It is not a matter of simply wanting to be civil or of having manners that drives us toward giving thanks, but the positive drive to become, to enter actively into the realities of ourselves and the world.



THE CHRISTIAN PATH is pursued by an awakening of the feelings. Seven stages of feeling must be aroused. In addition, other exercises are given only personally to the students, which are suited to their particular character. It is, however, indispensable to experience chapter 13 of John's Gospel in order to experience it as follows. The teacher says to the student, "You must develop very specific feelings. Imagine this: A plant grows from the soil, but belongs to a higher order than the mineral soil from which it grows. Nevertheless, the plant needs it, because the higher cannot exist without the lower." If a plant could think, it would need to say to the earth, "True, I am higher than you, but without you I could not live." Moreover, the plant must bow to the earth in gratitude. Animals must adopt a similar attitude toward plants, since they would not exist without plant life. Human beings are in the same position with regard to animals, and those who have ascended even higher must be able to acknowledge that they would not have risen to that position without lower beings. One must bow thankfully before them, because they have made one's very existence possible. No creature in the world could subsist without the lower, to which it should feel gratitude. Therefore, even the Christ, the very highest, could not exist without the twelve, and his tendency to feel gratitude toward them is powerfully portrayed in this chapter of John's Gospel. He, the highest of all, but washes his disciples' feet.

— RUDOLF STEINER, June 16, 1907

3. Rudolf Steiner, , *Intuitive Thinking as a Spiritual Path: A Philosophy of Freedom*, SteinerBooks, 1995, pp. 52–53.

TWO EXCERPTS FROM *Youth & the Etheric Heart*

BY RUDOLF STEINER

Following the publication of the “pedagogical youth course” as BECOMING THE ARCHANGEL MICHAEL’S COMPANIONS (CW 217), we are very excited to announce that later this fall we shall be publishing the extraordinary supplement to that volume, YOUTH AND THE ETHERIC HEART, which contains all of Rudolf Steiner’s addresses to the youth movement between 1920 and 1924. From this remarkable collection, we chose two “tasters,” one earlier and one later—in fact, Rudolf Steiner’s last address to young people. For reasons of space, we have omitted footnotes.

—CHRISTOPHER BAMFORD

On the Youth Movement

*Questions and Answers during the Independent
Anthroposophic Higher Education Courses*

Stuttgart, March 20, 1921

Question: What was the youth movement, what is it, and how can it lead people to Anthroposophy? People who have gone through the youth movement see Anthroposophy as an extension of what they were looking for in the youth movement. They would like to hear something about the significance of that movement from the perspective of spiritual science.

Rudolf Steiner: The youth movement emerged at a time when I myself was no longer young, so the people who participated in it must be at least outwardly better informed than I am.

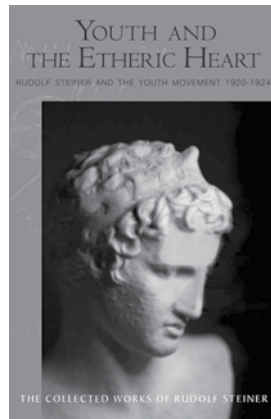
To outer view, the youth movement is not an abstract unitary movement but one made up of individuals with a great variety of ideas and worldviews who find their way to each other, perhaps based on feeling. This is one aspect of the youth movement, but there are other forces involved. It is not held together by personalities, and its intrinsic cohesive forces are more basic than the forces of any worldview, for example. There are many people in the youth movement who cannot formulate what they want clearly or consciously. Another aspect of the youth movement is that it emerged

simultaneously in different countries. We can’t say, for example, that the Swiss and German youth movements influenced each other. The youth movement arose from fundamental forces in many places at the same time. It is a universally human phenomenon.

We must consider the youth movement’s characteristics scrupulously. When we first encounter such a movement, we sense that it can only be understood from very profound perspectives. If we approach the youth movement with the historical knowledge of spiritual science, we recognize its connection to the reversal that took place within individuals and in human history at the end of the nineteenth century. We can come to this conclusion by observing the qualities of statements made by people who were adolescents or children at that time. Having observed such statements closely, I have come to realize that the youth movement is indeed related to the great reversal at the end of the nineteenth century. It is one of the symptoms of the dawning of a new era. When we are intimately associated with a movement, we do not recognize all aspects of its being. We learn about some of these aspects only when we distanced ourselves from it. Thus some historical connections can be recognized only from the perspective of a later point in time. Through spiritual scientific methods, however, we can achieve the necessary distance; we can learn to observe precisely and gain insight into the connections between events. Someday, for example, people will be able to think about the end of the nineteenth century and realize that it signaled the arrival of an important impulse that remains hidden.

This universally human impulse appears to be alive in the hearts of those who turned to the youth movement. Their hearts are illumined by this tremendously important turning point at the end of the nineteenth century. It is not always especially important to get into discussion on such matters, but it is important to recognize the important impulses at work and to acknowledge that those who joined the youth movement sensed the presence of these impulses. The purpose of spiritual science is to intercept consciously the impulses at work in humankind’s development. Without spiritual science, we believe, we cannot understand major catastrophes in the world. Philistines who cannot understand such things take anthroposophists for eccentric muddled thinkers and fail to realize that they themselves are the muddled thinkers. People who have grown up with old ideas can no longer keep up. Their brains are decadent, full of old stuff they have carried over into the twentieth century.

There is nothing contradictory about youth movement members finding their way to spiritual science. In fact, we might say they are predestined to do so. The youth



movement is characterized by an emotional relationship to what spiritual science accesses on a more or less conscious level. We must not become conceited. Our knowledge must not lead us to say things like “Our era is alive in me.” Nevertheless, we have been shaped, at least in part, by the impulse of the end of the nineteenth century. We must take an outer view of such things in place of the patriarchal perspective of our ancestors, which is inadequate for the times we live in.

Q: How can we find a bridge between the youth movement, with its resistance to old worldviews, and Anthroposophy? We experience a certain resistance to Anthroposophy. Many people find it somewhat uncompromising. Anthroposophists lay out the path too specifically and emphasize spirit too much for the liking of young people who are simply trying to find themselves.

RS: This is related to the impulse I mentioned just now. We can also approach the same question from the opposite perspective. You see, in our era, Anthroposophy offers a means approaching certain spiritual phenomena. People who find their way to Anthroposophy are no longer rooted in the immediate cultural past. Friedrich Nietzsche is an example of someone who was stuck in the past. He lived during a time of transition, and destiny condemned his sensitive soul to suffer everything possible at the hand of nineteenth century culture. As a student during the Positivist period, when he became familiar with the works of Wagner and Schopenhauer, he suffered under what his culture found most uplifting. He remained trapped in nineteenth century culture, and we can see how he first suffered and then collapsed under it.

Some of his contemporaries were able to extricate themselves and eventually found Anthroposophy. In some respects, they were like orphaned children struggling to find their feet on unfamiliar ground. Anthroposophy stood on its own, abandoned by the past. Anthroposophy is not simply a matter of assuming a worldview. Being an anthroposophist involved participating with your whole being. People who choose not to develop a relationship to Anthroposophy are exposing themselves to risk. If we who do develop this relationship make no attempt to bridge the gap between ourselves and these other “orphans”, they may, under certain circumstances, miss out on the connection to humankind’s further development.

I can certainly understand objections such as yours. Nonetheless, we must make an effort to find the bridge.

If we avoid the bridge out of anxiety, we run the risk I just described and we will get nowhere at all. Something changed in the youth movement not long ago. It had been all about coming together, about people wanting to find each other. In the last few years, however, this has changed for some individuals, who attempted to shut themselves off from others. Within the movement, this manifested as subtle but pervasive differences between national groups. Lack of spiritual content is leading to isolation of individuals.

There are many different routes to Anthroposophy. We must move beyond collisions with individual anthroposophists to attempting to experience Anthroposophy as such. At present, Anthroposophy is actually the only non-dogmatic worldview—the only one not set on very specific ways of doing things and the only one that makes an effort to take a variety of perspectives. The main concern of Anthroposophy is life, not the forms assumed by phenom-

ena. Of course, we are forced to use familiar forms in order to be understood.

An American once asked me whether I thought what I had written on the body social would still be relevant in future ages. I told this person that my writings are structured in a way that allows for metamorphosis. In the future, they may lead to very different conclusions. The important thing is for life to encounter life.

Q: An immediate concern of young adults is to bridge the gap between what they have been taught and real life. We can’t do anything with what we learned. For example, teachers who were part of the youth movement have been fighting for a long time for what is now happening in the Waldorf School. This is one place where bridges could be built. Moreover, the thought content of various anthroposophic courses has been experienced in the youth movement on an unconscious level for a long time.

RS: In our times individuals, thoughts are how individuals find access to the general development of humankind. Thoughts are the connection. This is simply a fact we must take into account. It is completely possible to introduce Anthroposophy to adolescents and even to children, although of course we cannot do so from an old person’s perspective. For example, to introduce children to the idea of the immortal soul, you describe the butterfly in the chrysalis. Children relate to that immediately because it is the truth. When a butterfly emerges from its chrysalis, nature is showing us a parallel, on a lower level, to what happens to the immortal

My writings are structured in a way that allows for metamorphosis. In the future, they may lead to very different conclusions. The important thing is for life to encounter life.

soul. On the other hand, if I approach teaching from the perspective that children are stupid and I'm intelligent, the children will never learn anything, especially if I don't believe what I'm telling them. This example illustrates one way of introducing Anthroposophy to children. In history lessons, living aspects of history must be brought to life in the right way.

Q: By now many former members of the youth movement have gone over to the Philistines. The youth movement focuses heavily on life's emotional and psychological aspects. It strives to relate to feelings and to the natural world, and these efforts have caused people to resist much of what comes from the past. People wanted to live according to laws of their own, but they never got beyond the feeling level. They failed to realize that being true to oneself becomes truly fruitful only when it is thought through, and so they did not think things through to the end. If we recognize the significance of Anthroposophy for young people, we can then show them, in philosophical terms, that they need Anthroposophy, that Anthroposophy wants what they want, only more consciously. To date, there have been three ways of dealing with the sexuality issue—Kurella's [a writer on educational policy] body-soul, asceticism, and young marriages; but these have not offered real solutions.

RS: These three ways all attempt to use old, dogmatic thinking to solve a new problem facing humanity. Thinking alone, however, does not encompass the entire being of a free individual.

I see Anthroposophy as something living, something capable of transforming individuals into beings different from what they were before. Through the substance of Anthroposophy, we become free. After a brief period of development, we become truly free. A question that has passed through life cannot be resolved by thinking about it. If tackled from the perspective of freedom, however, it will be solved through real life. We must not be concerned about possible undesirable social consequences. Suppose we want to understand how conception results in the birth of a male or a female being. If this ever became a matter of rational control, there would surely be fewer men than there are women on Earth. However, in spite of the fact that this process manifests as the sum of many individual incidents, the inner laws governing it ensure social balance. Our life cannot be transformed all at once, and change certainly cannot be programmed. Nevertheless, we can prepare for change by developing an independent attitude as a

basis. This problem must be solved on an individual basis. Especially with regard to the sex issue, young people's literature is highly dogmatic.

Q: In the beginning, the youth movement was very romantic. Based on what they encountered out in nature, people realized that the divine cannot be grasped exclusively through reason. Anthroposophy is concerned with efforts to understand; it wants to raise everything to the level of consciousness. Most people cannot bridge the gap between these two approaches.

RS: This kind of thinking is overly self-centered in that it does not consider how to connect with the development of humanity as a whole. In modern times, conceptualization and mental imagery have come to the fore. They are how we experience the world today: we must pull ourselves up out of the dimness of feeling and arrive at light-filled

mental images through thinking. Thinking makes us truly human; it transforms our emotional activity. We become more human because of what thinking releases in us. We attempt to dwell in feelings when we shy away from clarity. Feeling that has passed through thinking can become very intense.

When people say they are "living in nature," they often imply that they are attempting something out of the ordinary. We need to realize, though, that this longing to connect with nature is nothing new; we are simply regaining what we once lost. This longing must be alive in modern individuals, who inherit too little from the old and thus have to acquire it for themselves. In this context, I recommend Schiller's treatise "On Naïve and Sentimental Poetry." Moreover, my *Philosophy of Spiritual Activity* [*Intuitive Thinking as a Spiritual Path*] is based on a natural relationship to nature.

Q: A divide exists between young people who are now in secondary school and older young adults. Young people today are different from the youth of the youth movement. The adolescent spirit of the youth movement was described as the "romanticism of outrage," whereas the spirit of modern secondary school youth would have to be described as the "resignation of rebuilding." All of the profound experiences of the youth movement—outings by night, campfires, aimless wandering—look like Bolshevism to modern adolescents. They reject all of that and long for authority, for limits to abide by. Is this just a transient reaction or should we see it as the dawn of a new era among young people?

A question that has passed through life cannot be resolved by thinking about it. If tackled from the perspective of freedom, however, it will be solved through real life.

RS: The generation now between the ages of thirty-five and fifty old grew up in difficult times. The spiritual focus of the late 1800s and early 1900s was on material things, and all the goodness of the spiritual life of the 1850s and 1860s was buried. Most of the people who are actively doing something in the world today are too old—over fifty years old—and young people with good intentions cannot get a foot in the door. Between these groups is an inwardly passive generation, the parents of youngsters now in high school. This generation has a bad influence on adolescents, who look up to them as their leaders. Authority is acceptable in itself, but it depends on the personalities who exercise it. What ideals is the generation between thirty-five and fifty passing on to its children? We can only feel sympathy for these adolescents.

Q: Would you find it desirable to form an organization of youth movement members who are also anthroposophists?

RS: You know I don't think much of organizing. In *Towards Social Renewal*, I deliberately talked about the social body itself, not about organizing. We have had more than our fill of organizing in recent years.

Q: What I meant to ask was whether common tasks would emerge for young people in the anthroposophic movement or whether each person would have an individual task.

RS: In the future, any task an individual undertakes will be a common task and everyone will have to make common tasks their own. It won't work any other way. But we can only accomplish this through association, not through organization.



The Life of the World Must Be Constructed Anew, from the Ground Up

*Address during the
Anthroposophic Teachers' Conference,*

Arnheim, July 29, 1924

Dear friends, the questions and longings that bring you together as young people are essentially the same as those that have occupied the hearts of modern youth for two decades. Insight into human evolution allows us to recognize that point in time as the end of Kali Yuga and the dawning of the Age of Light. Equating our own time with the dawning of the Age of

Light easily gives rise to misunderstanding, since the increase in light is still barely noticeable. In fact, we might say that circumstances have become even darker and more confused since the turn of the century. As with the inertia of external physical objects, human beings also exhibit inertia, tending to remain in a state they have once assumed. Most people today are visibly out of place in the twentieth century. You get the impression that they were alive at least a hundred years ago. It's not that they have simply remained the same age; they seem to have been stuck in a time long before their own births.

Nonetheless, when we consider the beings involved in Earth's destiny, we find that humankind has outgrown the age when our souls were more or less unconsciously guided by creative divine powers. In our time, some spiritual beings have retired from involvement in human life while others whose impulses have more to do with human freedom have begun to intervene in our evolution. Generally, people remain relatively unaware that entirely new spiritual powers have become involved in humankind's evolution. Since the turn of the century, however, young people have sensed (at least in subconscious depths) the shakeup that is taking place in humankind's evolution. Of course people say it has always been like this; in any age, young people have always resisted the contributions of their elders or of traditions. Very brainy people say crown princes are always the emperor's opponents; youth always resists age.

And indeed, this has always been the case to a certain extent, but what is happening among today's young people, in part totally unconsciously, has never existed before. We might say that the discrepancy and contrast between young people's inner experience and its outer expression has never been so great. We have seen all kinds of youth movements, including the *Wandervögel* and various independent youth groups with different names. We have seen many examples of young people attempting to extract themselves from what older people call culture and to flee to the safe haven of powers they cannot clearly define. But from the very beginning it was quite clear to me that a majority of modern youth is characterized by a strangely comprehensive understanding that a great, earthquake-like transformation must now occur in the evolution of humankind as a whole.

Sometimes we perceive such things in very shattering and haunting ways. As an example, I have often recounted an incident that happened to me in Norway. A very young man, a high school student, came to see me and they wanted to turn him away, thinking that such a very young person would only pester me. In such cases, people's good intentions are not always the

right ones. As karma would have it, I met him on my way out the door and asked him to come in. For some reason, in spite of his age, I felt the need to start a conversation with him. He explained that the students in his high school were longing for something the school didn't provide. They wanted to start a newspaper just for themselves, just for high school students. Could I help? I promised to help in any way I could if the project got off the ground. I continued talking with the very young person who was not even close to graduating from high school. It became quite clear that subconsciously he shared in the so-called "youth experience," which is something very few older people understand.

I have often asked older people what they mean by "youth experience," and they say only that young people have always resisted the status quo. I have also asked young people who claim to have had the "youth experience," and their answers were equally uninformative. Nonetheless, I knew that many of these young people had a subconscious experience of youthfulness that they could not describe. Very little comes out when you ask them about it, but it is obviously present in their subconscious. It comes out, for example, when they marvel at a natural view. People have always marveled at such things, but not the way modern young people do. Perhaps modern young people do it much less perfectly, but they do it with a clear feeling of their own helplessness, knowing that the most basic elemental forces are involved in even the simplest act of marveling at nature.

You know, when you encounter such examples, you get a very deep sense of the inner significance of this entire youth movement. Recall, for example, the monumental appeal to the natural world that came about through Rousseau and his followers. That, too, was a youth movement, explosive in manifestation and even stormier than that of today. Moreover, what came of it? The great intellectual materialism of the nineteenth century, the very thing that makes today's young people feel so out of place in modern culture. The intellectual activity that people enjoy or get annoyed about in conventional ways has grown old. Young people feel much more than that. However, I must place great value on the more insightful aspect. There is so much talk today of revolution and reform, but the desire to revolt has become so deathly old. It's no longer anything that someone born around the turn of the century might want to grow into, if that person is honest with him or herself. Young people sense this. They feel that they have not had a chance

to grow up alongside older people who modeled joy and enthusiasm for the natural world. They feel that their souls were left to their own devices as they grew up, and the result was "Let me out of here! Get me away from here, it doesn't matter where! Get me away from centuries of tradition!"

You can tell I'm not being very specific when I talk about this issue. Nevertheless, a heartfelt lack of precision is exactly what we need now. The materialistic, intellectual clarity to which we have become accustomed would only falsify the issue.

A heartfelt lack of precision is exactly what we need now. The materialistic, intellectual clarity to which we have become accustomed would only falsify the issue.

When I observed the dawning of this youth experience, I could tell that it was different from the experience of the young people of the 1870s, who also behaved with youthful enthusiasm and saw their elders in shades of gray. However, I also saw one of those young people express his enthusiasm by giving a great speech about someone who died in the uprisings of 1848. As I

listened to this speech, I thought, he sounds just like a privy councilor, and in fact that is what he became. I met others who never grew into any of the traditional professions, and I saw them sink into an early grave because it was simply impossible for them to participate in humankind's current evolution. At that time, a youth movement existed subconsciously, almost as if people were ashamed of it. They did not admit what they were feeling and chose to let it waste away rather than allowing it to rise to the surface of their existence. What they felt did not allow them to participate in the normal human developments of their time. Years passed, and then decades. Now the vessel is full to overflowing, and the old shame can no longer endure. Young people have been forced to ask themselves why they are suffering and what they long for. This is what we saw flow into various youth associations in the modern youth movement.

Recently, a number of these young people entered the anthroposophic movement and, remarkably, what lived in their hearts was met with some understanding. In the relatively short time that has elapsed since then, young people have grown into a great variety of activities within our movement. However, what the youth movement needed most is the will to meet other people on the human level. Without this, we will not get beyond fruitless discussion. To understand other people on a human level! The contents of our conversations are really terribly unimportant. It is crucial, however, that we feel in our hearts what the other person is feeling. If we can do this, we will always be able to reach agreement. This is something we must understand with our hearts. In this connection, it is

essential for individual leaders in the youth movement to develop more confidence in the anthroposophic movement's sincerity and reliability. Without this confidence, the Youth Section will go nowhere.

Initially, I felt compelled to inaugurate the Youth Section because of young friends who clearly and sincerely feel in themselves the longing of young people in the context of our modern lifestyle. If these people truly come together in the Youth Section of the Anthroposophical Society, we will make the "youth wisdom" I mentioned in the *Newsletter* a reality. This youth wisdom will not be at all pedantic; it will be worked out among individuals through cordial mutual understanding. Of course we are feeling our way forward, attempting to understand out of love, as young people do today. We began by attempting to poll young people about how they imagined the youth movement. We solicited thoughts of any kind on this subject—or perhaps not thoughts, but more concrete feelings and intentions. We were ready for anything we might hear, but nothing came of this effort. I then decided to take a more pointed approach and sent out a survey to young people—I'm sure you've seen it—asking how they imagined the human world would look in 1935 if it incorporated their youthful desires. If you take this question seriously, it can serve as a starting point for a great deal of in-depth thinking and feeling.

Where is our old world headed? We know that we are not living in the three elements of the body social proposed by the "threefolding" movement. Today, we live in the trinity of fixed phrases, conventions, and routines that have taken hold of all aspects of our life. Since childhood, today's young adults have learned how to behave toward other people, but these conventions no longer apply. Since the turn of the century, your souls have received an entirely new impulse.

Decades before the end of Kali Yuga, I felt something emerging that could not be encompassed by any of our traditional vocations. I myself never entered a profession. If I had done so, there would be no anthroposophic movement today. The anthroposophic movement was created independent of all traditions. The slightest traditional bias would have made it impossible.

Anyone who cannot understand the fundamental need for such a movement is an opponent of the anthroposophic movement. In this sense, the anthroposophic movement is pure youth, so why shouldn't young people find their way to it? If the anthroposophic movement is honest and young people need honesty, what else do we need? Only courage, real courage! The courage to say, the life of the world must be re-established on new foundations. This courage is something we learn either very quickly or not at all.

In fact, I have never seen anything but this inscribed

in the subconscious of young adults: the world must be constructed anew from the ground up. What they really want is to re-establish the world on new foundations. Of course there are all kinds of reasons to refute this statement, endless discussions, all sorts of cover-ups. They simply falsify this very sincere subconscious statement and the courage it requires. The anthroposophic movement can become an institute of higher learning in which we study courage. Admittedly, it is difficult for the anthroposophic movement to serve as the school of courage today, because, for many people, our movement is a sideline, not the first priority in their lives. This is evident in the form of our public conferences. Increasingly, we are invited to give courses at places in the countryside where people spend their summer vacations. Why not offer Anthroposophy instead of the usual concerts? As such, there is nothing wrong with this arrangement, but it is a symptom of the absence of the pervasive courage required to come to grips with concrete issues, to unite truly with the spirit of Anthroposophy, not merely its shadow. I know some people's feelings will be hurt by these comments, but my intent is not to criticize but simply to point out symptoms.

The youth movement must be able to find a connection to the impulses of the Age of Michael, which I described yesterday as the great goal of our century. To do so, however, young people must learn to descend deeper into themselves and to avoid dreamy abstractions of all sorts. At that point, great problems appear. Materialistic intellectuals do not understand when we say that Michael has lost cosmic intelligence and remains above. Now that Michael appears without the cosmic intelligence he formerly held in trust, it is up to human beings on Earth to win it back for him and with him. Today, such statements are frequently taken as abstractions in poetic disguise, which they are not. Young people who understand themselves will also understand these statements. It is essential to realize that spirit is real and that we must learn to communicate with it. It is also important to understand that spirit behaves differently now than it did not long ago. A century ago, sunrise was a misty semblance of the spiritual world, and people understood that spirit was alive behind it. Formerly a faint shimmer, the semblance became flaming as the nineteenth century progressed. Flames emerged from the semblance, and it is simply not true today if we follow Herder's or Goethe's example in describing a sunrise. Sunrise has changed from glimmering to flaming, and from the flames emerges spirit that challenges us to act. The spiritual world's gesture toward the physical world has changed.

If people understand these laws of the spiritual world, we can prevent the twentieth-century movement from

becoming as materialistic and intellectual as the post-Rousseau period. If young people with their youthful enthusiasm can understand the reality of the spiritual world, the Age of Michael will indeed dawn.

If they cannot, the twentieth century's materialism and intellectuality will be infinitely greater than what transpired after Rousseau. The nineteenth century—far exceeding earlier centuries that had not experienced the spirit of Rousseau—developed an exceptionally upstanding bourgeoisie. We talk a lot here about the principles of Waldorf education

and a new science of education, but the most important point is to continue growing. Each day we face the danger that things will go sour on us. When we want to do something, to prepare for something new, it is important not to put ourselves to sleep by clinging to old habits. We must make a habit of creating a clear divide between sleeping and waking; we must be able to both sleep properly and wake up properly. At present, we are constantly sleeping where we should be awake. Our constitution does not allow us to realize that unless we repeatedly wake up anew, all of our reform movements and revolutions will do us no good at all. It's much worse when material intellectualism takes hold of our best efforts. Wherever the light is strong, shadows are dark. We do not need thinking about what should happen. People need to feel that the spirit outside of us speaks to us from the flames of nature. The sunrise has changed.

But the hearts in our chests have also changed. Our physical hearts have grown harder, our etheric hearts more mobile. To understand spiritual science, we must find access to our supersensible hearts. Spiritual science, as dry as it may sound, has become something everyone is talking about. We have to realize that spiritual science must live in our hearts. In this respect, young people have hearts ideally suited to feeling the right thing. It simply needs courage to think it. In his enthusiasm, Schiller believed he had a lot to say to the world, but then he died under strange circumstances. During the autopsy, his heart looked like an empty sack, desiccated and burned out.

All hearts that grasp their own renewal will burn like Schiller's. If we take spirituality seriously, we must have the courage to admit that if we cannot participate in the world as it is, it must be because we have new hearts. This is not just an empty phrase. We must become conscious of having new hearts that feel and experience the world very differently from old hearts. If we take this fact seriously, the youth movement will

become a flame rising up in response to the flaming sunrise.

This will happen, but not because of any discussions about being young or talk about experiences. Believe me; I have had strange experiences in this regard. In Breslau, I was welcomed into the ranks of the old when they called me the father, but in the youth gatherings I was called the youngest of the young, although I was three times the age of most of those present. The point is to be able to admit this to oneself. Flames coming

from within must join forces with flames coming from outside. It is not a question of learning or defining anything. The point is to develop a new type of enthusiasm. Friedrich Nietzsche once said of Jules Michelet [the French historian]—whom many people believed capable of enthusiasm—that his was the sort of enthusiasm that waited until he took off his coat.

Michelet always had time to take off his coat before waxing warmly enthusiastic. It's as if he always had to take off his coat and put on his silk vest to be properly enthusiastic. Real enthusiasm, however, has no time to take off its coat. It doesn't notice that it's sweating in a hot coat. That's the enthusiasm we need, my friends—enthusiasm that overwhelms us so we forget we have our coats on, enthusiasm that develops out of our direct experience of life. We really need to overcome everything that is old and tired. We are not at leisure to wait for clarity. We do not have time to gain clarity in the old way. We must really become enthusiastic, inspired, and filled with spirit. Enthusiasm will accomplish everything. The old saying, enthusiasm bears spirit within it, will become meaningful. This is only natural. We need enthusiasm. Enthusiasm supports the god within. God is inherent in the word itself.

So that the Michael impulses can become reality, let us become one with the flame that is enkindled today. These impulses cannot become reality without flames. However, to live and work out of the flames of enthusiasm, we ourselves must become the flame. Flame is the only thing that is not consumed by flame. When we feel ourselves becoming flames that cannot be burned by flames, we can afford to leave our physical hearts behind like empty sacks because we will possess etheric hearts, hearts that understand that humankind is entering a new age and a life of spirituality. The complete youth experience means becoming one with spirituality.



*Wherever the light is strong,
shadows are dark. We
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The sunrise has changed.*

THE COLLECTED WORKS
OF RUDOLF STEINER
Where we are!

BY GENE GOLLOGLY, CEO, STEINERBOOKS

Dear Friends:

I am happy to say that, as of June 2007, the publication of the Collected Works is well under way. We now have published (and you can read the description of the individual books elsewhere in this catalog) the following new translations in the Collected Works:

- CW 152 *Approaching the Mystery of Golgotha*
- CW 211 *The Sun Mystery, Esoteric and Exoteric Christianity*
- CW 265 *Freemasonry and Ritual Work*
- CW 266/1 *Esoteric Lessons Volume 1 (1904-1909)*
- CW 284 *Rosicrucianism Renewed*

We have also revised the following titles and they are now in the Collected Works format:

- CW 28 *Autobiography*
- CW 8 *Christianity as Mystical Fact*
- CW 16/17 *Way of Self Knowledge & Threshold of the Spiritual World;*
- CW 217 *Becoming Michael's Companions (August)*
- CW 264 *From the Contents of the Esoteric School (August)*
- CW 312 *Introducing Anthroposophical Medicine (August)*
- CW 319 *The Healing Process . (August)*

New translations in the works are as follows:

- CW 266/2 *Esoteric Lessons Volume 2 (1909 -1914)*
- CW 217 *Youth and the Etheric Heart*
- CW 182 *Death as the Metamorphosis of Life.*
- CW 342 *Priest's Course vol 1*
- CW 218 *Spiritual Relations in the Human Organism*
- CW 195 *Cosmic New Year*
- CW 156 *Esoteric Reading and Esoteric Hearing*
- CW 220 *Living Cognition and Intellectual Fall*

Titles being reviewed, rechecked and added to the Collected Works include:

- CW 132 *Inner Experiences of Evolution*
- CW 142/146 *Bhagavad Gita and the West*
- CW 134 *World of the Senses*
- CW 136 *Spiritual Beings in the Heavenly bodies;*
- CW 145 *Effects of Esoteric Development*
- CW 340 *World Economy*
- CW 110 *Spiritual Hierarchies and the Physical World*
- CW 121 *Mission of the Folk Souls;*
- CW 179 *The Influence of the Dead on Destiny.*

To us, nothing is more important than continuing to publish and make Rudolf Steiner's work available, as widely as possible, in clear, comprehensive English, so that he can be understood as one of the great thinkers and seers of the twentieth century. To do this, we continue to need your financial help.

So far, we have spent approximately \$277,000 and have commitments to spend an additional minimum of \$140,000. We have received more than \$300,000 in donations, for which we are extremely grateful. Nevertheless, some books turn out to cost much more than we anticipate. For instance, the first volume of *Esoteric Lessons* cost more than \$22,000 to publish, mostly because it is such a large book, which increased the cost of translating and production. However, we feel that it is very important maintain the highest quality to do justice to the importance of Dr. Steiner's work. This is especially so, because this volume will be the definitive English language edition of *Esoteric Lessons* for at least the next fifty years. So far we have sold only 444 books and received \$9800 from sales—yet this is an extraordinarily important book and should be available to the English-speaking world. Spiritual research and the ability to do it are vital for the future.

We have therefore joined programs with Google and Amazon so that these books will be more widely available for search on the Internet, making it possible to look through the books' pages on the web and get a sense of their contents. We are committed to having as much material up on the web as possible and will eventually "publish" many complete books and lectures on our Steinerbooks website, making them freely available. Even now, many books are already available at our online "Spiritual Research Center," including the "Foundations of Waldorf Education" and Rudolf Steiner's "Foundational Works."

At the same time, we continue to market these books in the most professional ways possible. Recently, in April, we attended the American Educational Research Association (AERA)—a body consisting of more than 20,000 professors of education, graduate students, and important city, state and federal officials involved with education. Our small booth was directly opposite the grand, multi-million-dollar Educational Testing Service of Princeton, New Jersey, who are clearly doing exceedingly well because of the No Child Left Behind Act. Yet, many of those mainstream professionals who visited their booth also came over to us to look at the Waldorf Education Series. I was quite surprised at how many teachers and professors said they were not



happy about all this testing and standardization, but were quite interested in the Waldorf approach. This is just one of the many professional seminars and conferences we attend as part of our outreach work—an activity that also needs support!

As anthroposophists, we cannot let Rudolf Steiner's spiritual legacy to humanity be left behind. It is critical that "spirit" become as well understood in our culture as are "soul" and "body"—otherwise, the future of humanity looks ominously bleak.

All of our activities depend upon being able to remain in business and continue to do the important work of not only publishing Dr. Steiner, but also contemporary American writers who can communicate the essence of spiritual science in fresh, lively, and modern ways. (See my previous article, "What Lies behind Our Fundraising Appeals, or How Our Finances Work" from June of 2006. It is also on our website as a PDF at www.steinerbooks.org).

As you can imagine, further donations are needed to continue this work. The collected works of the C. G. Jung were published by Princeton University Press with a five-million-dollar gift from the Mellon foundation. The Philemon Foundation, sponsored by a group of Jungian therapists, has raised another two million dollars in the last few years to publish more Jung. *Surely, as anthroposophists, we cannot let Rudolf Steiner's spiritual legacy to humanity be left behind. It is critical that "spirit" become as well understood in our culture as are "soul" and "body"—otherwise, the future of humanity looks ominously bleak. This is what Rudolf Steiner gave his life for—to bring spirit knowledge to the world. We need to do our part. We can do it together.*

For whatever help you are able to give, sincere thanks!

All very best wishes,
Gene Gollogly



Geomancy as an Alternative to the Language of Geography

Marko and Ana Pogacnik will begin new Sacred Geography/Geomancy School Program October 2008. It is a three-year program of three weekends (four to five days each) per year. As with the current program (which will end in the summer 2008), each weekend session will be held in a different locale to maximize the experience of what the Earth is expressing through its various geographies and the relationship of geomancy work to those sites. The specific details of the School Program are being worked out now. The best description of the intentions and work of the Sacred Geography/Geomancy School is provided in the following excerpt from Marko Pogacnik's forthcoming book, Sacred Geography.

Geomancy as an Alternative to the Language of Geography

Marko Pogacnik

If we speak of a need to develop a holistic approach to the Earth, its vital-energy network, its consciousness and its sacred dimensions, we do not intend to revive one of the geomantic systems related to ancient cultures and past epochs. The Earth is an organism of constant change, and is even more rapidly affected by cycles of transformation in human consciousness.

The effort invested into the present book project, and the related practice, aims at formulating a basic knowledge upon which an updated relationship to the planetary organism/consciousness can be developed. This new holistic relationship can further serve as an inspiration toward a more harmonious way of cooperation between human culture and the Earth, locally and globally.

It may sound a bit contradictory, but the holistic language presented throughout this book is called “geomancy”—contradictory in the sense that we are aiming at a modern approach to nature and the Earth Cosmos, and yet we are using an ancient term. Geomancy is composed of two Greek words—one standing for the Earth (Gea or Gaia—and the other one for divination (Gr. “mantein”)—Geomancy!

The decision to use the term “geomancy” refers to the modern use of the name Gaia for the living and conscious Earth. The term “divination” might properly express our interest for the sacred and invisible dimensions of the Earth as complementary to those visible and material extensions described through the language of geography.



Blending ecology and shamanic tradition

What are the decisive steps we can take to develop and support this new holistic approach, allowing geomancy to rise to public awareness and propose relevant solutions to our current planetary crisis? First of all, forget about any geomancy teaching of the past! The geomancy we are considering here arises out of the creative imagination of many individuals who love the Earth and its multi-faceted cosmos, individuals who are willing to listen to its message without being attached to any tradition.

Second, forget about any conceptual predispositions! Experience is what secures a solid foundation for geomantic knowledge to be developed and made practical. We must learn to listen to the multi-dimensional reality of the Earth. Heart-to-heart experience is needed as a basis upon which scientific patterns of understanding can then be formulated.

Third, ecology has inspired us to undertake practical steps in protecting life upon the Earth. However, in order for our efforts to become more successful,



we need to integrate our common shamanic heritage that all cultures worldwide share. What do we mean by the shamanic heritage? Talk to the Earth, to the animals, plants and nature spirits! Be present within the whole of which you are a holographic part. Talk to the stars, to our ancestors who are our predecessors. Celebrate the beauty and systematic

order of the visible world, yet also gather the knowledge of the Earth Cosmos to which the eye of our mind might be blind. Find the points of synergy. Combine inner experiences with the capability of the rational mind to make geomantic knowledge work practically in our epoch of crisis and transformation.

Let us put aside our preconceptions. It is life that matters!



Enrollment in the program will be limited and requires completing the registration process, including the payment of program fees, which may be done through SteinerBooks.

To indicate your interest in this dynamic, hands-on training, please email Marsha Post: marsha@steinerbooks.org. Please put “Sacred Geography School” in the Subject line of your email (those with no subject are often treated as spam by our system). You may also fax your request for information or intent to register to (413) 528-8826, or mail a note to Marsha Post, SteinerBooks, 610 Main Street, Ste. 1, Great Barrington, MA 01230.

RECOLLECTIONS OF RUDOLF STEINER AT THE YOUTH COURSE October 1922

BY ERNST LEHRS

In March 1921, Ernst Lehrs read an announcement pinned to the notice board of the university in Stuttgart where he was studying physics and mathematics. It described a program of lectures for students on Anthroposophy. He decided to attend. This was his first encounter with Rudolf Steiner and his work. It changed his life path. Dr. Lehrs became a teacher of science, a man of keen intelligence, and a personal pupil of Dr. Steiner. A teacher at the original Waldorf School in Stuttgart, he left Germany and went to England as a Jewish refugee from the Nazis.

While in England, Dr. Lehrs met Karl König and connected with the Camphill movement. He became a leader at various seminars, as well as a lecturer and writer on Anthroposophy. He spoke of his book, MAN OR MATTER, as his “dearest child.”

In the early 1920s, Ernst Lehrs was part of a group of young people seeking social change that gathered around Rudolf Steiner, who saw in them an enlivening element for the anthroposophical movement. However, many older anthroposophists objected, feeling that the young should listen, learn, and keep quiet. The result was the founding of the Free Anthroposophical Society to serve the youth’s efforts.

It is said of Dr. Lehrs that he was a fireball who combined clarity of thought with warmth of heart and enthusiasm. Rudolf Steiner recognized this and supported and encouraged him tremendously. During the years that followed their first meeting, they had many personal meetings, during which Steiner offered advice for esoteric work. Among Lehrs’ many acts on behalf of Anthroposophy, he was instrumental in establishing the esoteric youth circle in 1922. He also participated in the Christmas Conference in Dornach that reestablished the Anthroposophical Society in 1923.¹

These are the concluding words of Rudolf Steiner at that conference, which became a keynote eighteen months later in a significantly altered situation.



It is not my habit to use traditional phrases, even when they have acquired a hal-
lowed character. I always prefer to return to the unadorned truth. In our histories of literature and culture, a pompous phrase frequently occurs, supposedly Goethe dying words: “Light, more light!” Well, Goethe lay in a dark corner of his small room, and the shutters on the window opposite him were closed. From what I know about Goethe, I have good reason to believe that these words meant simply, “Open the shutters!” However, when dealing so heretically with this pompous phrase related to Goethe—whom I love and revere—I would like to invoke a simpler phrase as we close our study course. My dear fellow students, now that we feel united in the room from which the windows open on spiritual knowledge, I would send out this call: Out of the spirit that has brought us together here, I say to you, “Open the shutters!”

A year and a half later, in October, 1922, young people crowded round Rudolf Steiner—this time not just to hear about the possibility of a spiritual renewal of science, but to receive an answer to essential questions concerning their development as human beings. In view of the chaos clearly beginning to manifest in human affairs, they also sought guidance for future social tasks. Steiner again contrasted the phrase attributed to Goethe with the real one, but this time in a somewhat different key, characteristic of his way of speaking to these young people:

Perhaps the words Goethe really said are more apt than “More light!” The prevailing situation at the end of the nineteenth century led to the feeling that the shutters were indeed closed by those who came before us. Then this new generation came along and felt hemmed in; they felt that the shutters that the older generation had closed so tightly must now be thrown open. Yes, my dear friends, let me promise you that, although I am old, I will speak to you in the next few days of how we can try to open those shutters.

With these words, Steiner concluded the first of thirteen lectures we called the “Pedagogical Course for Young People,” or simply the “Youth Course.” In

1. This extract is part of an essay, “The Rising Generation,” by Ernst Lehrs in *Rudolf Steiner: Recollections by Some of His Pupils*, a special edition of the *Golden Blade*; translation (revised) by V. E. P. and C. W.; edited by Arnold Freeman and Charles Waterman, London, 1957.

many ways, this course was an unusual event for the anthroposophical movement, because it had come about through a group partly made up of very young people who had approached Steiner directly, ignoring the functionaries of the Anthroposophical Society, as well as the active members then living in Stuttgart. Moreover, those young people found themselves in a difficult situation before the course began. During the preliminary conversation, their representatives told Rudolf Steiner that, in their opinion, the preceding conferences and lecture courses contained too much “program,” which they felt was detrimental to the development of individual creative powers. To them, it seemed to have too much of a “nineteenth-century flavor.” Steiner listened to all this with visible, positive interest and promised to arrange the lectures accordingly. Then the young people went off to travel around and stimulate interest among those their own age. They were greatly surprised, however, to hear just before the course that Steiner, in response to a question about the purpose of the course, said that he did not know the purpose. The young people’s representatives had brought him a variety of requests, but had been clear about what they really wanted.

One of us went to see Rudolf Steiner, hoping to hear from his own lips how matters stood. He answered that, since we had told him we didn’t like “programs,” he would give the course of lectures with no program at all. He had been told that we proposed one or two days before the course to prepare our work with him—that we should use that time for getting our minds clear about the subject of the first lecture. After the first lecture, we would take what he had said to us and from that find the theme for the second lecture, and so on. “In this way we will shape the course together, without any predetermined program.” At that moment we got a taste of the inexorable method he was following—throwing us back on our own initiative and waiting for at least a first step from us before stretching out his hand to give us further help and guidance.

Never before or since could anyone have been so grateful for Rudolf Steiner’s *not* coming, as we young people were then assembled; during the next two and a half days, we received several telephone messages from Dornach, saying that Dr. Steiner was, unfortunately, still unable to leave. This gave us additional time to wrestle with and formulate a subject that

would express our spiritual situation. Barely had we found it when a message reached us that Dr. Steiner had left Dornach.

He arrived punctually at the appointed time. When our subject was mentioned, however, he surprised us by seeming uninterested; he only said kindly that he would first give a lecture that would be a kind of welcome and introduction. In fact, his lecture contained in closely woven structure of all the themes we had wrestled with during the preceding days.

Throughout the following twelve days, we were never asked for another topic. Obviously, during those days of our wrestling, something happened spiritually that was enough to give Dr. Steiner a context for all he wished to say.

The arbitrary procedure of appealing directly to Dr. Steiner arose from our sense that our situation in the anthroposophical movement was very specific, forcing us to ask questions that could not be answered profitably by older members. We also felt that we could not find the help we needed in the existing anthroposophic literature, whether books or lectures. We sought clarity about our own goals; we wanted to know how we,

as young people, could train ourselves to become creative coworkers in shaping the new culture demanded by progressive humanity. Above all, we wanted to know how we could proceed “from speaking *about* the spirit to speaking *out of* the spirit”—how spirit could stream into the manifold professional activities that were coming to engage us. Moreover, we were interested in the problem of how a human community could be formed and nurtured in the spirit of our time. As a goal before us, we saw the creation of foundations for a modern “cultural pedagogy” and, especially, pedagogy for adolescents.

Referring to those lectures, Rudolf Steiner remarked later that, thanks to the nature of his audience, he had been able to speak more pictorially than almost ever before. Indeed, lecture after lecture evoked a whole series of pictures, one out of another. He started by dwelling on the inner stress and strain experienced by young people at the beginning of our century, because the older generation confronted them with a myriad of standpoints taken from one life philosophy or another. All these views, he said, had acquired a substratum of ice. The spiritual ice age had arrived. The ice was thin, but because people had lost the sense of weight in their views, they did not break through the crust. Moreover,

Throughout this “Youth Course,” Rudolf Steiner had numerous occasions to mention his Philosophy of Freedom, because he wanted to show the significance of moral intuitions, which had to be drawn from every individual for the moral life of the present and the future, and because this book indicates the path toward this intuitive capacity.

being cold at heart, they did not thaw the ice. The young people stood alongside their elders; *their* hearts were warm. Their warmheartedness was still without voice, but it broke through the ice. The young person did not feel, “This is my standpoint,” but rather, “I am losing the ground from under my feet. My heart’s warmth is breaking the ice.”

The ice, he said, had been formed out of *empty phrases, convention, and routine*—empty phrases that invaded spiritual life as, during the last third of the nineteenth century, thoughts ceased being permeated by the soul; convention that dominated social life, preventing the manifestation of real human community; and routine that had replaced personal commitment in daily life.

When Rudolf Steiner used these images, he did not merely give artistic clothing to a fact that could have been expressed without images. What troubled the young people, essentially, was an emotional experience that they did not understand fully. The life of feeling, however, moves on a level of consciousness similar to dream consciousness. We dream in pictures, and likewise we feel in pictures, although feeling images may not always rise to awareness. Hence, they can torment us. Steiner raised these pictures into the young people’s awareness when, for instance, he spoke of *Wissenschaft* as a being.² When one has made her acquaintance, when she has been repeatedly introduced to one, then the recognition comes (in this degree it probably came only to Rudolf Steiner, who even as a young man could experience consciously what we only dream) “that another being has stealthily crept away to one side in a shamefaced way, feeling that she was no longer tolerated. But, if one felt compelled to talk to her secretly in a back room, she might say, “I have a name that may no longer be mentioned in the presence of objective science. I am called *Philosophy, Sophia, Wisdom*. I take my disgraced first name from Love (*philo*), and I have something that, by its very name, is bound to have something to do with the innermost human being—love. I dare not let myself be seen; I dare to move about only in a shamefaced way.”

Steiner did not intend such words to make the young people arrogant or supercilious toward higher

learning and its achievements, or to dissuade those who studied it from seriously continuing their work. In fact, he had said earlier, referring to a tendency in the first youth movement to treat thought in its “pallor” in a contemptuous way and to flee from it: “Thoughts are needed for living as a human being, and we can never dispense with the thoughts given us by the last few centuries. However, they should not get stuck in the head, but should be conceived so strongly “that they stream through the heart and

through the entire human being, right down into the feet. Truly, it is far better if more than white and red blood cells pulse through our blood; thoughts should do so as well.” It is right for one to have a heart and not merely thoughts. *But the most precious thing of all is for thoughts to have a heart.*” It was not science but the way science was handled that he had in mind when he described the inner experience of the young people in this way.

In these lectures, Steiner discussed the significance of the path leading to strengthened thinking as indicated in his *Intuitive Thinking as a Spiritual Path: A Philosophy of Freedom*. In making a true effort to practice what is called “pure thinking,” one comes to experience that this is a will exercise that leads right into the center of the human being. It shows one that ordinary thinking is indeed nothing more than head activity; you feel you are beginning to think no longer “way up there,” but to think in the chest. “You notice that, as the process of thinking becomes more and more an activity of the will, it first wrestles itself free from the chest and then gradually from the entire body. It is as though you had to draw this thinking from the last fiber of your big toe.” In this way one comes to feel that “a new inner person is born who, out of the spirit, can bring about the unfolding of the will.”

Throughout this “Youth Course,” Rudolf Steiner had numerous occasions to mention his *Philosophy of Freedom*, because he wanted to show the significance of moral intuitions, which had to be drawn from every individual for the moral life of the present and the future, and because this book indicates the path toward this intuitive capacity.

For the fourth lecture he appeared carrying a small notebook. Those who know his method of working knew that he possessed many notebooks from his years of work. He was in the habit of using them to jot down

“I have a name that may no longer be mentioned in the presence of objective science. I am called Philosophy, Sophia, Wisdom. I take my disgraced first name from Love (philo), and I have something that, by its very name, is bound to have something to do with the innermost human being—love. I dare not let myself be seen; I dare to move about only in a shamefaced way.”

2. Untranslatable here; the word covers both science and the humanities.

thoughts or to sketch. He did this, he said, not to look up, later on, what he had written down, but because it is easier to remember something the spirit has grasped when it is connected immediately with a movement of the limbs. We young people were deeply touched to realize that Rudolf Steiner had taken the trouble of going through his notebooks on our behalf in order to pick one out that belonged to 1893. He read to us from this notebook a review of Spencer's *Principles of Ethics*, which had appeared in a German literary magazine in which the reviewer had written that Spencer's masterwork must silence, at least in the realm of exact knowledge, "the last attempts to base ethical discrimination on intuition, inborn feelings, even self-evident axioms, and so on."

Then he began to describe how he'd had to place *Intuitive Thinking as a Spiritual Path* right into the ethical mood of that time—a book that shows how "the whole future of human ethics depends on the power of moral intuition becoming stronger every day."

When he described, from various aspects, his own radical opposition to the prevailing views of that period, the inner struggle he had gone through at the time became more and more movingly evident. What can be read today in the clear and smoothly running report of this lecture should be pictured as having been spoken in tones of vibrant emotion. There he stood before us, once again a man of thirty-two who—out of self-imposed duty of service to his time and because of his spiritual insight into its needs—faced his contemporaries in complete loneliness, boldly lifting his voice against the continually rising storm of materialism.

The inner drama he had experienced while appearing to sit peacefully in a Vienna café—this arose before us at that moment in bodily reality! There he was, standing at the balustrade of the platform, his eyes shining, his right hand holding his notebook, and hammering thunderously on the balustrade, while he called down to us with a voice that filled the entire hall: "It was therefore necessary for me, my dear friends, that I try to write a book representing, in a most determined way, the very perspective that was described by people of learning, and in an equally determined way, as one that should be finally silenced." The "search for the hero," so often mentioned in the youth movement, found fulfilment here; the heart of youth, oppressed by the troubles of the time, found its hero of the spirit.

We went home after this lecture without saying much to one another; the experience had stirred us to our depths. Many of us may have pledged silently to follow in Rudolf Steiner's footsteps in developing

courage in soul and spirit, no matter how humble the scale. Later we learned more exactly the actual nature of such courage; it was the courage to say to oneself, "The life of the world must be made new again from its very foundations." And certainly, "Courage—one learns it very quickly, or not at all."

Our question—"How can we learn to progress from speaking *about* the spirit to speaking *out of* the spirit?"—was answered by Rudolf Steiner during the Youth Course and, subsequently, simply by demonstrating it in practice. The word *simply* is meant in the sense that he often took what seemed to be the simplest examples, thus illustrating what he called "reverence for little things" in the 1924 lecture course

that laid the foundation for curative education. Almost daily, he met us apart from the lectures, going into the manifold needs of those participating in the course. Young sculptors showed him samples of their labors to get advice for future work; poets received, individually, the various suggestions for rhyme and rhythm. He also came to the recitation lessons provided by Frau Steiner—giving speech exercises, explaining the vowels and consonants,

and on two occasions even reciting to us. Because an interest in painting had arisen, he gave a few painting lessons. Finally, he was present at some of the discussions that the members of the course had arranged among themselves.

During one of these discussions, a young farmer spoke in the best way he could about the Christ being. He expressed himself rather awkwardly, but we listened with a certain respect, mostly because of his subject. He continued and began to speak of what he had learned about manure as a farmer. We turned up our noses with the feeling that Dr. Steiner's presence should not be claimed for such "vulgar" matters. The next day, those responsible for running the course discussed particular points with Rudolf Steiner. He asked for the name of the farmer and, to our surprise, said, "What the young man said about Christ was fairly insignificant." Then, with friendly emphasis, he added, "But what he said about manure was excellent." He said that he would like to add something himself to it at the next meeting. The following is an attempt to record not only what he said at this meeting, but also his manner of speaking:

It was interesting what you said yesterday as a farmer. I do not have the time to stay here much longer, so I will briefly add this; in agriculture, too, the spiritual is sought. There, it is believed also that new methods should be found, right down to the

"What that young man said about Christ was fairly insignificant. But what he said about manure was excellent."

way material substance is handled. In modern materialistic science, you will not find much affection for agriculture. Modern science holds that, when a field needing a certain amount of nitrogen, one must put that much into it. Scientists are unaware that one need only plant sainfoin [*onobrychis sativa*] systematically around the field, which draws in the right amount of nitrogen by radiation. It would be enough to plant a single row of sainfoin all round the field."

A brave man among us did not know what sainfoin is and asked about it. Dr. Steiner immediately replied, and in such a way that we felt he was not speaking "about" this plant, nor as though it were absent. However, through his intimate tone of voice, his pondering attitude, and the movement of his hands, the immediate spiritual presence of what he was describing could be experienced deeply and impressively. It was as if the sainfoin actually came into being through his words and gestures. One might try to catch an echo of this experience from these recorded words: "Sainfoin ... they are plants... they have flowers that grow in clusters ... butterfly-shaped flowers ... they are pinkish red ... the leaves are feather-like." And then: "This plant has the remarkable capacity to permeate the ground over a considerable area with what human beings are trying to introduce into the soil artificially. Do you believe this is nonsense? No! These are indeed things that can be recognized if one is able, by means of specific spiritual knowledge, to penetrate matter right into the material realm."



The older generation tends either to criticize and reject the rising one, or else tries to win it over to its own side and for its own aims. When some of the young people brought their questions to Steiner for the first time, he responded quickly because the spiritual background lay open to him—the background from which the new generation had started on its way earthward and from which all following generations would proceed. He saw something deep in the souls of these young people that was new in human history. He saw great possibilities in what was "rumbling" in them, but he also saw

that it could involve great dangers if the proper guidance was not present.

His first step in this direction was to help the young people to become aware of their inner tendencies. He emphasized repeatedly that the opposition between young and old, which at the turn of the century had emerged for the first time on a large, organized scale, was new and unique. He told us that, in his address to the young people gathered at Arnhem, Holland, in the summer of 1924, it had been clear to him from

the beginning of the youth movement that "in the deepest subconsciousness of most of today's young people, there is a tendency to thoroughly understand that a great earthquake-like revolution in the overall development of humanity is inevitable."

We are in the habit of associating certain, clearly defined ideas with particular centuries, as when we speak of the two phases of Renaissance painting, designating them simply as *quattrocento* and *cinquecento*. We speak of the twentieth century and connect it with a certain way of thinking, which differs from nineteenth-century thinking. To Steiner's spiritual penetration, the turning point between the nineteenth and twentieth centuries showed itself far more deeply as a special period

in human history. This turning point is connected with a unique change in spiritual conditions, not only on Earth, but also in the whole cosmos, the world in which human souls live before birth. It was this change that allowed Rudolf Steiner to begin his teaching work from the moment of that turning point—as, in fact, he did.

Naturally, it sounded presumptuous to older people when those born then described themselves as "very different" people. In reality, it was stammering and begging to be shown how to understand *themselves*, the human beings whom they felt to be "totally different." Rudolf Steiner saw what was trying to break through. Since the turning point, these souls had indeed been bringing down to earth, in the depths of their will nature, an urge toward the spirit—an urge that, if it fails to find its goal, is bound to manifest in pathological ways: as organic defects, mental disturbances, juvenile delinquency, and political mischief. Because Steiner foresaw all this, he listened at every opportunity to the questions of young people about their problems, talking with them in a way that impressed

their historical responsibility into their consciousness. Because everything with him was kept in true balance, he allowed those who came to him to experience also a necessary damping down of premature aspirations or, at least, a correction of their impulses.



Yet another anxiety could be heard in Steiner's words when he spoke to the young people. The human soul is not given its character only by what it brings with it from prenatal existence as unconscious memory and the subsequent impulse for earthly life. It is affected also by environmental influences, especially education and upbringing. Steiner often had to help clear away "the senile foreground" in the souls to allow the "juvenile background" to come into its own. He experienced the way young people believed they should talk with special "cleverness" in his presence and became entangled in abstractions. When he felt that their souls were too heavily burdened and oppressed—and every soul suffers in one way or another from this today—his kindness was ready in an instant to help overcome such hindrances.

Against this background, we can understand his great addresses, charged with stimulus, as well as the humorous stories and anecdotes that were never absent from his talks to young people, sometimes occurring in the middle of the most fundamental discussions of world problems. They embodied some essential thought in a way that brought it into direct contact with life, making it the exact opposite of intellectual abstraction. His eyes readily twinkled in warmhearted humor, whereas the very next moment he might gaze with lofty earnestness far above his audience, as into cosmic distances.

In the final lecture of the Youth Course, Steiner gave us (and thus to the young people of our whole era) the crowning image of the course: Michael's fight with the Dragon. It pictures the struggle of spiritualized human intelligence against the power of materialism and its effects that kill and devour people. This picture was known long ago, as well, and was given outer expression. However, in those days it had a prophetic character, intended as a pointer toward what could be expected in the future.

Today, that struggle has become acute. The spiritual signature of the Dragon of our time is revealed in theories, including one that sees the human being as

nothing but the final stage in the sequence of animal development, and the theory of the conservation of matter and energy, which prevails in physics. Through these theories, "the way to being truly human is closely barred." However, "the Dragon *must* be conquered, which means that people must begin to understand that the picture of Michael conquering the Dragon is not merely an ancient picture but has attained the highest degree of reality in our own time."

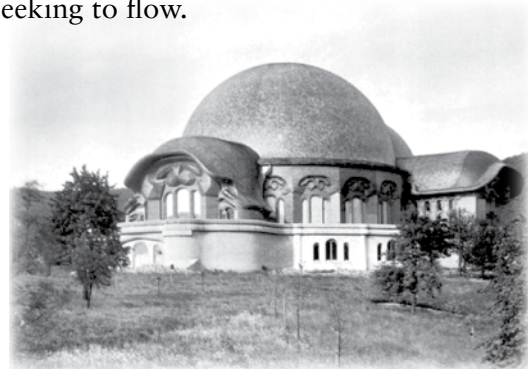
Rudolf Steiner subsequently transformed this into another, entirely new picture—indeed, one can say

that it inaugurates a new mythology for humankind. In the imaginative speech of ancient times, the "chariot" frequently played an important role. Elijah was seen ascending to heaven in a chariot of fire. The sun god was experienced driving across the sky in a chariot drawn by fiery steeds. Now Rudolf Steiner revived this image in order to give young people the image of a chariot—one coming from the spiritual world into the earthly world. Again, he spoke of the forces that human beings bring from pre-earthly life into earthly existence. Those forces work on the child and continue to work and to reveal themselves through childhood into adulthood. "This is a reality that, if cherished and nurtured, will become Michael's

chariot, in which he will enter our civilization. If we educate in the right way, we prepare the vehicle for Michael so that he may enter our civilization." To fashion the vehicle for Michael means being able to become a companion of Michael. "And you will best achieve what you want, my dear friends, by becoming conscious that *you want to become the companions of Michael.*"

Thus the new generation of our time, the generation of yesterday, today, and tomorrow, was given its sign—the sign from which the impulses for its spiritual tasks are seeking to flow.

If we educate in the right way, we prepare the vehicle for Michael so that he may enter our civilization." To fashion the vehicle for Michael means being able to become a companion of Michael. "And you will best achieve what you want, my dear friends, by becoming conscious that you want to become the companions of Michael."



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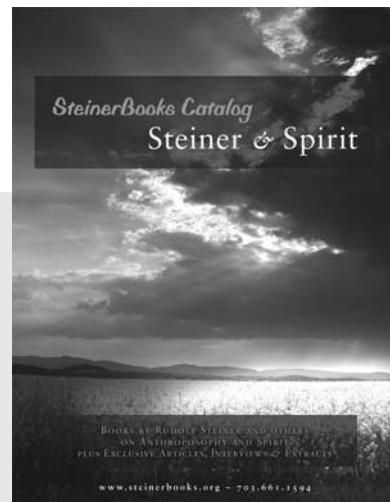
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